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A CRITICAL STUDY OF THE SĀṆKHYA SYSTEM

**ON THE LINE OF THE SĀṆKHYA-KĀRIKĀ,
SĀṆKHYA-SŪTRA AND THEIR COMMENTARIES**

*(being the research paper submitted to the University
of Allahabad with the addition of an English and
Sanskrit introduction and the texts of the
Sāṅkhya-Kārikā and the
Sāṅkhya Sūtra.*

BY

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PREFACE

The author of a new book on the Sāṅkhya philosophy owes an explanation to his readers. Since there are already a few books in English, exclusively devoted to the Sāṅkhya and some others covering the whole field of Indian Philosophy, each containing a chapter on the Sāṅkhya, it may be demanded, why inflict another? My answer is simple. The present work is not altogether a new attempt but the reprint of my paper on the Sāṅkhya, prepared under the wise and able guidance of Paṇḍit (now Dr.) Umeśa Miśra, and published five years ago in the *Allahabad University Studies*, Arts section, Volume VII, pp. 387-432, while I was a Research Scholar in the Department of Sanskrit of the University of Allahabad. Then again, this booklet is not meant to replace the existing works but to supplement them, if the humble effort of a beginner, with very little pretensions to originality, can aspire to such a claim. This reprint has afforded me an opportunity to add introductions in English and Sanskrit and the texts of the Sāṅkhya-Sūtra and the Sāṅkhya-Kārikā.

It is not a detailed critical study of the Sāṅkhya based on an exhaustive study of all the available original materials, but is a brief treatment of a select and compact group of facts on broad lines. I flatter myself that it will serve as a handy volume to Oriental scholars and University students; but those, who relegate the Sanskrit texts to the back-ground and want the English exposition only, will not find much in it to meet their requirements. References to sources have been given in the foot-notes in the case of important points only.

My thanks are due to Principal T. L. H. Smith-Pearse, I.E.S., for kindly having gone through the manuscript of the English Introduction, to Dr. J. Sinha, M.A., Ph.D., P.R.S., Professor of Philosophy, Meerut College, for associating himself with this book and to some of my colleagues for some helpful suggestions.

Raipur : April 1, 1935.

V. V. S.

ASSOCIATION

I feel immense pleasure in associating myself with the valuable and scholarly work of Mr. V. V. Sovani, M.A., with whom I have been intimately connected for many years by the closest ties of affection. He is a distinguished graduate of our College and the Agra University. He was inspired with genuine love for Sanskrit literature and philosophy by his father, late Prof. V. V. Sovani, M.A., of Meerut College and Allahabad University, who was well-known in Northern India for his profound scholarship in Sanskritic studies. Mr. V. V. Sovani wrote his "*A Critical Study of the Sāṅkhya System*" as a Research Scholar of the Allahabad University, which was published in the *Allahabad University Studies*, Vol. VII., in 1931. He has laid us under a deep debt of gratitude by publishing the abstract in the form of a book which will be easily accessible to all interested in the subject. His work with its historical introduction and highly suggestive, critical analysis of the Sāṅkhya Kārikā with its commentaries and a comparative estimate of their interpretations will be a valuable guide and a useful book of reference to all students of Indian philosophy. The book, fully worked out, with English translations of the Kārikās and important portions of the commentaries, will be a valuable contribution to the literature on the subject.

Meerut :
April 1, 1935.

Jadunath Sinha.

INTRODUCTION

A critical treatment of the Sāṅkhya has been essayed in the body of the book. The occasion is here taken to discuss a few broad principles and to present some thought-provoking ideas, but I have attempted only to suggest, not to dilate.

Religion and philosophy will always have an important place in ennobling the life of man. Science¹ cannot replace them. It is in the nature of too many men to crave for something that the mind cannot grasp and which is beyond the powers of exact sciences to explain. The modern increasingly scientific world has not yet been able to solve much of the riddle², and whatever comparatively few conclusions science has reached are liable to be reversed any moment. Who could expect that many of the Newtonian theories of

1. "The tendency to-day is not to reduce everything to manifestations of matter—since matter now has only a minor place in the physical world—but to reduce it to manifestations of the operation of natural law", and concludes "... Dismiss the idea that natural law may swallow up religion; it cannot even tackle the multiplication table single-handed."—Prof. Eddington, as quoted by Ramanand Chatterji in the *Malaviya Commemoration Volume*.

2. "...The ethers and their undulations, the waves which form the universe, are in all probability fictitious. This is not to say that they have no existence at all: they exist in our minds, or we should not be discussing them; and something must exist outside our minds to put this or any other concept into our minds. To this something we may assign the name reality, and it is this reality which it is the object of science to study."—Sir James Jeans in *Mysterious Universe*.

Mathematics and Physics would be overthrown by Einstein's theory of Relativity? "An apple is attracted by the earth when it falls" was said by Newton. In the popular language, Einstein would probably now say, "The earth moves up to receive the apple". A molecule was regarded as unbreakable. Later on atom was supposed to be an unanalysable entity but now that too is supposed to be made of electrons and protons. In simple language, energy is supposed to be evolving matter, a statement which the scientists were not ready to accept in the past. Consider also the example of the Elements. More than 96 have been found out and he who knows the Electronic theory may some day reduce the number to Unity. Surely a start has been made by transmutation of lead into gold and Hydrogen into Helium. If it is possible to get one from the other, it may be possible some day to get All from One.

The influence of the West and new scientific theories and inventions have helped to change the outward aspect of India but the inner spiritual aspect of the country has not changed much. There is no achievement in the world which can compare favourably with that of Indian speculative philosophy ranging from the half-inarticulate beginnings in the Vedas to the logical realism of Nyāya and the ethical idealism of Buddhism. An attempt has been made in the following paragraphs to show the unity and continuity of Indian thought and its close relation to life and religion from the dim dawn of history.

The Aryans of the Vedic period were an energetic race, ever ready to act and to fight, taking pleasure in life and work, ready to enjoy the good things which life offered, manfully struggling against difficulties.

and dangers. They seem never to have doubted that, in spite of its ills, life is, on the whole, a good thing, and they cherished the faith that after death brave and good men go to "Elysian fields" where, through the favour of the Gods, they enjoy everlasting bliss.

But, gradually, the spirit and belief of the people underwent a profound change. The old simple joy in life and delight in action passed away, and the view began to be held that life is not a good thing at all, that its ills and sufferings are greater than its joys and pleasures. Death was no longer viewed as a gate to a happier state of existence, but as the transition into other states, all of which are full of sorrow. Great teachers arose, who taught that, strive as he may, man can secure no permanent happiness; that life indeed is nothing but pain; that death will begin only another round of painful existence. The old Aryans, in short, had held that life, with all its troubles, problems and perplexities, is a good thing to be enjoyed; the later Hindus were inclined to the view that, for the virtuous and sinful alike, all lives are pain and sorrow. With their minds less fixed on the needs and joys of the day, these thinkers found leisure also to ponder on the world and on human life. They began to think that the way to true happiness lay not in doing and enjoying, but in the bliss of inward meditation, and that such meditation could best be carried on in the solitude of forests, apart from the noisy haunts of men.

When, in that little known remote period, the theory that man was crushed with the burden of threefold pain, took shape, and when the popular religion of the period failed to solve the difficulty except by showing a way to temporary escape from the pain and sorrow of existence, the great sages and thinkers turned their

attention to the investigation of the origin of pain. In the actual process of investigation they were faced with perplexing anomalies and imperfections in the Creation and were painfully conscious of the limitations of their powers. They did not hold any divine agency responsible for this. The origin of pain, they said, was the effect of causes, of deeds done, either in this or in a past life. Then there arose a new question, whether it was possible for man to put an end to the seemingly unbroken and irresistible sequence of the effects of deeds, and whether the cycle of life and death must go on for ever.

All action in the world is brought about by desire, which is based on innate ignorance which makes a man fail to recognise the true nature of things and ultimately causes transmigration. The darkness of such ignorance is dispelled by divine knowledge, which, according to every philosophical school, consists of *tattva-jñāna*. Universal knowledge, when attained, destroys the effect of Karma, which would otherwise result in a future existence, and thus puts an end to transmigration, or in other words, brings salvation.

How can man know himself and attain *tattva-jñāna* to annihilate the effects of Karma? Here we arrive at the parting of the ways. The peculiar bent of the Hindu mind, illustrated in the principal philosophical and religious systems of India, diverse though they are, has the special feature that it tends to and aims at pacification of the mind and thus hopes to get rid of the sufferings of the worldly existence. The different systems only prescribe different methods. As our present work is a critical study of the central features of the Sāṅkhya doctrine, we shall henceforward confine our remarks mainly to the Sāṅkhya; the pioneer

amongst the systems, which adumbrated the view that this body is subject to decay and death, and with it will end all bodily sufferings. The ego behind the body is a creation of environments and circumstances and will disappear also. What remains behind the body and behind the ego is called in the Sāṅkhya 'Prakṛti'. Puruṣa is that which is perfect, independent and completely aloof from everything else. A true knowledge² of Puruṣa and its relation to Prakṛti will help a man to rid himself of the threefold pain once and for all and such a man will not be born again.

In their first attempts to unfold the origin of the world, the thinkers thought of a crude mass of matter alone, and were later on forced to admit, either inside or outside of it, a power to account for the order visible everywhere on closer observation. It must have been possible only after ages to reduce matter to a very subordinate place as in Śaṅkara's Vedānta or in Buddhism. So the Sāṅkhya views can safely claim

3. "Nor is the Sāṅkhya doctrine of many selves and nature any more tenable as a theory of Creation. How can disturbances of Prakṛti take place at a first creation, when there are no potencies due to man's actions demanding fruition? Even at subsequent creations, how do latent potentialities by themselves become fruitful without any consciousness to direct them? And, if they do attain fruition, the Sāṅkhya theory of liberation by knowledge is without value, since the potencies will remain able to come again in activity. Knowledge can never give freedom from bondage, which can be attained only by the exhaustion of action, for which the Sāṅkhya metaphysics affords no adequate possibility, owing to the infinite potentialities of nature."—Keith in *Karmamimāṃsā*, p. 64, following Kumārila's view.

priority to others. It is possible that in the beginning the Sāṅkhya teachers postulated Prakṛti alone and gradually so perfected it as to explain the whole Universe. A man while immersed in Sāṅkhya thought, is practically led to accept that unaided Prakṛti can do everything—evolution or dissolution. Evolution seems to be in its nature. Only when the stage is reached of accounting for the subjective side of evolution—mind, sense and motor organs—and of searching out a seer to make the manifestations purposeful, does he look out for Puruṣa and its place in the scheme, and slowly he finds not only one but many of them, and is perplexed to discover that even all of them with their characteristic indifference to Prakṛti are not enough to satisfy the critics' whims about a well-reasoned system of thought.

The nature of Puruṣa and Prakṛti and their relationship—the crux of the whole doctrine of the Sāṅkhya—has been subject to much criticism. There are flaws in this dualistic system no doubt, but were the other systems of Indian Philosophy free from defects? Puruṣas are many and Prakṛti is eternal. Was the substantiality of Prakṛti not enough for the purposes of the Sāṅkhyas? Why did they strive to turn it into an ultimate reality? Having done so, why did they not proceed beyond the separate infallibility of Prakṛti to a unified infallibility with a singular Puruṣa? ⁴ Other-

4. "It is my opinion that systems which play the game of philosophy squarely and fairly with freedom from pre-suppositions and religious neutrality, naturally end in absolute idealism; and if they lead to other conclusions, we may always suspect that the game has not been played according to the rules."—Radhakrishnan in preface to *The Reign of Religion in Contemporary Philosophy*.

wise, how could Prakṛti ever hope to undertake the unparalleled philanthropic task of labouring unceasingly for the permanent release of Puruṣa, if one is the negation of everything that the other stands for? Where was the necessity of supposing the ultimate plurality of Puruṣa, when the reasons for such a supposition are entirely worldly, such as bondage and release of individuals? The Puruṣa is always absolutely unaffected by the influence of Prakṛti. Then how can we distinguish one Absolute Puruṣa from his kindred? Does not such plurality imply introducing limitations in Him?

Was the plurality of Puruṣa a concession to the vanity of man? Was the merging of his soul into one undifferentiated Puruṣa a poor consolation? Does it make the Sāṅkhya more attractive? Did Satkāryavāda stand in the way of a single Puruṣa, because one Prakṛti is three Guṇas and their varied combinations⁵ could bring the whole creation into existence, whereas one Puruṣa could not boast of any such power? How could he account for the numberless individuals in the animate world? Were countless Puruṣas supplied to fill the whole universe, so that, later on, no difficulty be felt to start and keep the world evolving?

5. A concrete illustration of the enormous possibility of combinations from a very simple mechanism, lock and key :—
 "Each tumbler step of a large Chubb key can be given one of thirty different heights, the bolt step one of twenty. By merely transposing the order of the steps in a six step key it is possible to get 720 combinations. By diminishing or increasing the heights, the possible combinations may be raised to the enormous total of 7,776,000".—A. Williams in *How It Works*, pp 435-6.

Many are the objections raised. To mention a few : How are Puruṣas many and Prakṛti eternal? How can they come together? How can the evolutes combine in themselves the cosmic and the psychological? How can the original harmonious balance of Guṇas be disturbed? Are the tangible things of the world no more than Guṇas in conflict? Probably Prakṛti alone, in the opinion of these critics, would have been more successful in explaining the scheme than Prakṛti with an addition of innumerable Puruṣas. The absolute unattachment of Puruṣas is considered a definite hindrance rather than a solution.

If the problem of problems—the Puruṣas' evolution starting propinquity to Prakṛti—is solved, much of the criticism can be silenced, they say.

But where is the problem to necessitate a remedy? Why is it thought necessary that they are to be brought together and then a way of its accomplishment searched? Are Puruṣa and Prakṛti not all-pervading and are they not, then, blended everywhere with each other like warp and woof? Evolution under such circumstances will be unending. Whatever the texts may say, the released Puruṣa remains where he was and what he was, with the difference that Prakṛti ceases to affect him. The release brings no change in prakṛti also, because, though it affects the released no more, it unceasingly continues its attractions for the unreleased, who will always be in a vast majority. In short, everything continues to be what it was and where it was. Prakṛti ceases its attraction for the released—this statement lays emphasis only on the discriminating knowledge which makes the Puruṣa's standing aloof possible, and not on the cessation of activity in Prakṛti with regard even to the released.

Throughout the different periods the leaders of Indian thought never lost sight of the psychological basis of metaphysics. Rejecting phenomenalism, the Vedānta reaches the greatest heights the Indian mind has ever attained, when evolving a formula to explain the phenomenon of consciousness. The Sāṅkhya blundered. In attempting to solve one difficulty, it created another. It tried to reconcile the philosophical and the mundane and, in the process, miserably failed over the former. Contradictions have crept in because of this failure; the whole argument has been shaken and people have been led to think that the Sāṅkhya propounders were no better than blind teachers leading the blind. Shortcomings may be concealed by various kinds of special pleading, but the inconsistencies cannot escape the critic's eye.

Thought-systems are contributory, and their combined message boils down to unity. Time and space are unending quantitatively but not qualitatively. Every individual thing in the world comes into being and disappears, and time and space, as applied to it, are unending; but if the world is viewed devoid of time and space, it becomes homogeneous. So the world is transitory distributively but not collectively. Prakṛti contains the opposing constituents, Sattva and Tamas, yet they are reconciled by Rajas. So Guṇas both create divisions and differences and maintain unity also. So the activities of the world form, as it were, one broad stream, but superficialities, caused by the predominance of one Guṇa or the other, lead men to think there are several separate channels each small enough to make human knowledge of it possible. The Sāṅkhya for these reasons is dualistic, with Prakṛti and Puruṣa as co-eternal. But they are different from

each other and neither of them is a cause or effect of the other. Without the help of the Sāṅkhya, the world cannot be properly known, and as the unworldly can be studied only through the worldly, the Sāṅkhya has been given an important place by most of the systems. Without the many, there is not the one, and without differences there is not the uniform; and therefore, true knowledge implies seeing one in many and many in one, and seeing uniformity in diversity and diversity in uniformity. If dualism is deficient without the acceptance of one absolute being over and above Puruṣa and Prakṛti, which inspite of Him persist and prove their existence by their opposing natures, monism alone is not self-sufficient also. Monism through dualism is just and proper; but the Vedānta monism, with Māyā to explain the world, is unjust and improper. Similarly, the two ways to salvation are—to retain activity but to abandon its fruit; and to abandon the fruit as well as the action. The former, that is, objectless activity, means the substitution of major for minor desires, of collective for individual good, of soul-care for bodily care. Sāṅkhya sanyāsis who abandon the prescribed duty are in the wrong, because instead of foregoing the fruit they forego duty itself.⁶ Sanyāsa is self-centred, while Karma-yoga is community-centred. The latter's outlook is broad because it procures a man's own good, through that of the community.

6. "A result of the combined doctrine of transmigration and karma is that it paralyses action, drives to asceticism, and makes action self-regarding, since it becomes the aim of every man to win salvation for himself individually by acquiring the right knowledge".—Macdonnell in *Comparative Religion*.

The exposition and justification of the Sāṅkhya theories follow. So far, the reader has been prepared for the right perspective in which to judge them. Considering the interdependence of different thought-systems, a man concludes, that there is no reason for followers of one system to think compelled to pick quarrels with others, and holes in their system. So common a practice leads them to absurd exaggeration of the importance of their own tenets and deprecation of those of others. It leads them also to claim their system as complete and flawless for all and at all times; and to deny any truth in others. But in this variegated world no one system can boast to supply the needs of all individuals. One system suits some, and another suits others. A greater and greater realisation of this truth will keep each system within its limits and promote co-operation between all. Each has something to teach and something to learn.

A CRITICAL STUDY OF THE SĀṆKHYA SYSTEM ON THE LINE OF THE SĀṆKHYA- KĀRIKĀ, SĀṆKHYA-SŪTRA AND THEIR COMMENTARIES

The aim of the paper is to give a clear-cut exposition of the Sāṅkhya in its more developed form. Such explanation is intended to reconcile the many surface irregularities, seeming incongruities and superficial inconsistencies, which usually strike the casual reader and critic. Such misconceptions are not the lot of the unwary and the uninitiated only. All have with one voice deprecated this or the other aspect of the system. In view of its general misunderstanding by all and sundry, a new treatment of the subject will not be out of place.

A perfect thought-system should naturally grow out of its initial fundamental postulates, which do not require recurring subsequent reinforcements to account for all its developments. An attempt is made below to show that the Sāṅkhya does satisfy these requirements and that there is really no justification for the clamour which is usually raised against it.

There are two broad aspects of the Sāṅkhya which must be clearly distinguished in the present study; one is the Sāṅkhya before Īśvarakṛṣṇa's kārīkā and the other is the Sāṅkhya after kārīkā. There are undoubtedly many more types of the Sāṅkhya besides those which we shall have occasion to touch upon in course of the brief survey of the history of the Sāṅkhya. This review is necessary for a fuller insight into the meaning of the kārīkā terminology and the development of the kārīkā conceptions. The above divisions into pre-kārīkā, kārīkā and post-kārīkā

Sāṅkhya are not intended to represent water-tight compartments without overlappings. The basis of classification in the three groups will be similarity of tenets and not mere chronological sequence. The consensus of opinion is that the pre-kārikā Sāṅkhya marks an embryonic state and that the post-kārikā a state of deterioration from the settled form in the kārikā. The pre-kārikā Sāṅkhya is vague and no complete book on the subject is extant. The few references we have are to be met with in unexpected, out-of-the-way contexts and these too are often found indifferently mixed up with other heterogeneous material. In dealing with this topic, therefore, emphasis will be laid only on facts that have in any way contributed to the shaping of the classical Sāṅkhya.

The Sāṅkhya is one of the oldest systems¹ of thought and we find it already prominent at the threshold of philosophical enquiry. The pre-kārikā Sāṅkhya is the characteristic product of an India newly stirred to its depths by the impulses of creative philosophical activity. In this period, the great systems of Indian thought have their fountain-heads. These springs were to remain, however, for long, mere rills and rivulets of negligible magnitude, till in the period of the Upaniṣads we have them swelling into a mighty boisterous current, and this in its turn was to split up and settle down finally into the six familiar channels of Indian philosophy which have watered through centuries this ancient land. The pre-kārikā

¹ 'System' in this context does not imply that the Sāṅkhya had from the very beginning a well-planned scheme with some definite author to its credit, or that its tenets had taken their final shape.

Sāṅkhya, in the meanwhile, may be considered a notable legacy of the early thinkers.

The word Sāṅkhya first appears in the Śāntiparva of the Mahābhārata; and Sāṅkhya and Yoga in that book have been referred to as '*sanātane doe.*' Sāṅkhya at times stands for knowledge only and in that sense it has to be distinguished from the Sāṅkhya, which is the name for a particular system. Sāṅkhya standing for the system should not be derived to mean 'number' because enumeration is not a characteristic feature of the Sāṅkhya. Other Indian systems far surpass it in this respect. The natural and traditionally accepted interpretation is from Sāṅkhya—*buddhi* or knowledge. The term Sāṅkhya was earmarked after a time for the particular system which believed in liberation through true knowledge of the difference of Prakṛti and Puruṣa. Jacobi refers to *parisaṅkhyā* and distinguishes the practice of the Sāṅkhyas, who, when explaining the significance of a conception, give an exhaustive enumeration of things contained, from that of the Vaiśeṣikas, who give the *vis'eṣas* or distinctive qualities. Guṇaratna² holds that the Sāṅkhya derived its name from its first founder, Saṅkha.

The Sāṅkhya was ignored, it is often said, on account of its atheistic tendencies. This argument as it stands is not correct. The Sāṅkhya was classed amongst the orthodox systems and therefore it always ranked higher than the monistic philosophy of Śaṅkara in which everything was reduced to non-entity except Brahman, or than the deistic Vaiṣṇavaite and Śaivaite doctrines. The acceptance of the authority of the

² In his commentary on Śaḍdarśanasamuccaya, p. 22, Bibliotheca Ed.

scripture may have been a device on the part of the Sāṅkhyas, but it was successfully carried and they enjoyed all the advantages of an orthodox system without losing their own characteristic of maintaining the system purely rationalistic. To allow free thinking, they are said to have denied the existence of God, which would hamper the progress of pure reasoning in ignorant minds. But the reason was otherwise. There was no place left for Him in the system, and Indian thinkers and Indian followers were bold enough to carry their conclusions to the logical ends, however horrifying the results may be to the popular mind, or they did not remain horrifying because they were logical.

Besides, the Sāṅkhya has not openly rejected the authority of the Vedas. It has definitely accepted the śrutipramāṇa as one of the pramāṇas, though śruti has a wider sense in the Sāṅkhya, meaning correct tradition or authoritative statement. The Sāṅkhya-Sūtra has a penchant for referring to śruti for validity. But judged otherwise, the Sāṅkhya has relegated *ānus'raṅika* methods in the removal of misery to a secondary place, though they are called *pras'asya*, in comparison to the Sāṅkhya method which is *s'reyān*. Śaṅkara and other commentators of his type have questioned the Sāṅkhya interpretation of some śruti texts quoted for authenticity.

The Sāṅkhya is traced back to as early a text as the R̥gveda, the hymns X, 221 and 129 of which give an idea of the creation of the world remotely resembling the series of Sāṅkhya evolution. References are made also to Atharvaveda, X, 8 and 43, which mention the lotus flower of nine doors, covered with three strands, and to Śatapatha and Sāṅkhāyana Brāhmaṇas in which Ātman is called the twenty-fifth principle. But these point to the critics' ingenuity. The Sāṅkhya,

or rather no philosophical system, can be easily traced from the Vedas. They were most likely composed when the Aryans were afraid of the natural surroundings of a newly discovered country and their thoughts were taken up in remedying the immediate evil and so they had no leisure to indulge in philosophical inquiry. But there is no denying the fact that the Sāṅkhya had its origin in the Upaniṣadic literature, from which it slowly branched off into separate existence.

The crude materials from which the Sāṅkhya grew as a well-knit system of philosophy are strewn in great abundance over the whole Upaniṣadic literature, though they were arranged later under the Sāṅkhya. For that reason it is repeatedly urged by Western scholars that the Brahma-Sūtras of Bādarāyaṇa, which are a *samanvaya* form of the Upaniṣadic philosophy, truly mean what Rāmānuja represents and not what Śaṅkara superimposes. The crowning theory of the Upaniṣads is not pure dualism, but it is not unqualified monism also. It is preferably qualified dualism. They represent a period of great activity and Śaṅkara's theory of Māyā and its later developments had no chance of finding a place in them.

Kapila³ is considered the author of the Sāṅkhya-Sūtras as well as the first teacher of the Sāṅkhya. One Kapila cannot be both, because it is generally believed that the Sāṅkhya-Sūtras were compiled about the 14th century A.D.⁴ He is not a historical person. His

³ Ahirbudhnya Saṁhitā says that his theory was Vaiṣṇava and Vijñāna-Bhikṣu has also emphasised the theistic character of the Sāṅkhya-Sūtra.

⁴ Not later than Sarvadarśanasamgraha because one sūtra is quoted by Mādhvamantrin, who is a contemporary of Mādhavārya.—'Sources of Vijayanagara Hist.', p. 51 and J. O. R., Madras, 1928, p. 148.

name occurs in various contexts and somehow it came to be associated with the Sāṅkhya. He was known as a *siddha* in the literature of the Nāthas and in the *rasāyanaśāstra*.⁵ In the *Bhagavadgītā*, he is referred to as the best of *siddhas*. His case is classed in that of *janmasiddhi*. The assumption of *nirmāṇakāya* in Vyāsa's commentary on *Yoga-Sūtra*, 1. 25, attributed by Vācaspati to Pañcaśikha, implies that the Master had no physical body. He appears in *Śvetāśvatara*, 5. 2, as identical with *Hiraṇyagarbha*. In the epic he is identified with *Agni*, with *Viṣṇu* and *Śiva*, and all sorts of views are attributed to him, and he is the teacher of a number of sages. Śaṅkara refutes the argument that *Kapila* of the Vedic texts was any great personage and identifies him with the *Kapila* who burnt the sons of *Sagara*. Buddhist legends mention him as a predecessor of *Buddha*.⁶

Kārikā 70 places *Āsuri* next to *Kapila*. *Āsuri* and *Pañcaśikha* are mentioned in *Mahābhārata* (12. 219) as teacher and pupil, from which is picked up the statement of the *Kārikā*. The Sāṅkhya has an 'unbroken tradition from the time of *Pañcaśikha*' as indicated by *s'iṣyaparamparayāgatam* in *Kārikā* 71. He is considered to be the author of the first regular book on the subject and in that light, *Bālarāma*, while interpreting *samākhyaṭam* in *Kārikā* 69, says that the word means that *Kapila* only harangued and did not compile any 'book, the task being left to *Pañcaśikha*. In the *Mahābhārata*, *Janaka* professes himself to be a disciple of the beggar *Pañcaśikha*, belonging to the family of *Parāśara*. *Mahābhārata* and *Yogabhāṣya* present different accounts

⁵ Vide the Introduction of *Jayamaṅgalā* by Pandit Gopinātha Kaviraj. ⁶ Compare *Brahmajālasūtra*.

⁷ Assigned to first century A.D.

of Pāñcasīkha's philosophical position. Mahābhārata itself has two separate views attributed to him in 12.321 and 96—112. His views in 12.219 do not correspond with the Sāṅkhya. He there holds *bala* as the sixth organ with reference to organs of action as *manas* is the sixth organ in relation with the organs of perception. His views correspond more with the Vedānta, where the separate existences of the individual souls finally merge into Brahman. He is considered the author of Śaṣṭitantra in Chinese tradition,⁸ and Svapneśvara in Kaumudīprabhā assigns Sāṅkhya-Pravacana-Sūtra to him. Vācaspati identifies certain passages in Vyāsa's commentary on Yoga-Sūtra as his and they reappear in his name in the Sāṅkhya-Sūtra. From these extracts it can be said that his work must have been in prose. His views are more logical—that the souls are atomic in size, otherwise they could not be infinite in number; that the eternal connection of spirit is due to lack of discrimination⁹ and not to works or to psychic body. Buddhist texts mention a Gandhabba Pāñcasīkha.¹⁰

The Chinese Sāṅkhya-Kārikā mentions Gārgya and Ulūka as Sāṅkhya teachers. In Buddhacarita, Arāḍakalāma refers to Jaigīṣavya, Janaka and Parāśara as persons who obtained liberation through the Sāṅkhya.

⁸ Compare Jayamaṅgalā. ⁹ Cf. Sāṅkhya-Sūtra, 6. 68.

¹⁰ Āsuri and Pāñcasīkha adhere to a theistic Sāṅkhya that resembles the Sāṅkhya in the Mahābhārata.—Radhakrishnan. Pāñcasīkha agrees with Caraka. Caraka excludes Puruṣa from the list of tattvas and Cakrapāṇi thinks that Prakṛti and Puruṣa both being unmanifested have been counted as one; Tanmātrās are not mentioned and senses are bhautika.—Dasgupta, 'Hist. of Ind. Phil.', p. 213. Pāñcasīkha probably modified Kapila's work in atheistic light as shown by '*tena bahudhā kṛtam tantram*' in Kārikā 70.

Kārikā 72 declares that the subject-matter of the Saptati is based on Śaṣṭitantra with the exclusion of *ākhyāyikā* and *paravāda*. The Kārikā is perhaps a later interpolation because the Saptati ended at Kārikā 69 where Gaudapādabhāṣya finishes.¹¹ Does Śaṣṭitantra represent a work? The commentators do not touch the point. They differently enumerate the sixty topics that cover the whole Sāṅkhya and that have been successfully incorporated in the body of the Saptati. Vācaspati quotes Rājavārtika, which is in *anuṣṭubha* metre for their enumeration while Jayamaṅgalā repeats the same in *upajāti*. Paramārtha also quotes the same. The ten *maulikārthas*, according to others, represent the common or individual qualities of the *tattvas*, but Nārāyaṇa represents by them the twenty-five *tattvas* themselves, though their classification is strange—(1) *puruṣa*, (2) *prakṛti*, (3) *buddhi*, (4) *ahaṅkāra*, (5-7) three *guṇas*, (8) *tanmātrā*, (9) *indriya*, and (10) *bhūta*. Ahir-budhnya-Saṁhitā takes Śaṣṭitantra for a book having two *maṇḍalas* of 32 *prakṛtis* and 28 *vikṛtis*. Chinese tradition refers to a Śaṣṭitantra of 60,000 verses and this can be a misinterpretation of *bahudhā kṛtam tantram*, as denoting that an extensive book was composed. There is the possibility according to Schrader of two Śaṣṭitantras—one in prose, the other in verse.¹²

¹¹ See ahead, note on Kārikā 70.

¹² Vācaspati Miśra in Bhāmati attributes Śaṣṭitantra to Vārsaganya, which can be supported by the Chinese tradition which ascribes Vindhyavāsa who is identified with Iśvarakṛṣṇa with rewriting of Vṛṣaganya's work; but if Vārsaganya is the teacher of Vindhyavāsa and Śaṣṭitantra is attributed to him, it is not probable that so late a work should have been the basis of the Kārikā. But there is a doubt as to the identification of Vindhyavāsa with Iśvarakṛṣṇa.

Max Müller elevates the *Tatvasamāsa* to the pedestal of the basis of all later Sāṅkhya works. His arguments are that it is more popular amongst the paṇḍitas than the *Kārikā*; that it is a bare enumeration of principles and has many technical terms that are not met with in later works. For these very reasons Keith and Garbe assign it a later date.¹³ The very name suggests that it is an abridgment of some bigger work. The mention of *duḥkha* looks like a device for novelty; and the acceptance of *devatās* over *indriyas* and *bhūtas* shows the influence of later Vedānta.

The appearance of Īśvarakṛṣṇa's *Kārikā*¹⁴ removes a period of uncertainty¹⁵ because it provides a clear and definite exposition of the Sāṅkhya to this day. It has been the basis of all later Sāṅkhya treatises and criticisms. The date of Īśvarakṛṣṇa¹⁶ is to be determined by Chinese sources. Paramārtha left India in 546 A.D. and translated a work which resembles the *Kārikā* and a commentary on it in his last period of literary activity which falls in 557–568 A.D. Another

¹³ Older than seventh century A.D., because it is referred to in Bhagavadajjukiyam and in Māmaṇḍur inscriptions—J. O. R., Madras, 1928, p. 145.

¹⁴ The Mañimekhalai account of the Sāṅkhya, a Tāmil work, which has been assigned a date earlier than that of the *Kārikā* differs in many respects from the *Kārikā*.—J. of Ind. Hist., Dec. 1929.

¹⁵ Dasgupta divides the Sāṅkhya into three strata—(a) theistic, details of which are lost, but which is kept in a modified form in Pātañjaladarśana; (2) atheistic, represented by Pañcaśikha; (3) atheistic modification as the orthodox Sāṅkhya system.

¹⁶ Svapneśvara identifies him with Kālidāsa.

Chinese tradition is that Vindhyavāsa,¹⁷ who is sometimes identified with Īśvarakṛṣṇa, comes before Vasubandhu. The date of Vasubandhu was placed in the last three-quarters of the 5th century, but it has been pushed back by N. Peri a century earlier and further pushed by V. A. Smith to 280–360 A.D. Therefore, Īśvarakṛṣṇa cannot be placed in the 4th century as Keith¹⁸ does. Dr. Belvalkar thinks that Vindhyavāsa wrote a commentary on the Kārikā. He places Īśvarakṛṣṇa in the first century A.D. or the 1st half of the 2nd century. According to him Mātharavṛtti is the basis of the Chinese translation and Īśvarakṛṣṇa must be at least two centuries earlier than Māthara because his Vṛtti is confused and it often misinterprets the Kārikā. But how can Dr. Belvalkar reach his date? He cannot utilize the date of Vasubandhu and he must depend on the translation by Paramārtha of the Kārikā and Mātharavṛtti that appears in 557–568 for his evidence. Therefore, his date is entirely based on the confused nature of the Vṛtti and the time it must have taken to become so popular as to be picked up by Paramārtha for translation. But why allow that time? Paramārtha may not have had another recourse but utilize the Vṛtti which, though fresh, was essential on

¹⁷ View of Vindhyavāsa as reported in Ślokaavṛttika, 393, 704; Bhoja on Yogasūtra, 4, 22; Medhātithibhāṣya, 1. 55; Syādvādamāñjarī, 117, and Guṇaratna on Sarva-darśanasāṅgraha is not always consistent with that of Īśvarakṛṣṇa.—Kaviraj in Introduction to Jayamaṅgalā. Vindhyavāsa accepts only two types of inference and no *sūkṣmas'arīra*.

¹⁸ Keith at another place holds that he cannot be later than 300 A.D.—'Sāṅkhya,' p. 43.

account of the very brief character of the Kārikā itself. Prof. A. B. Dhruva thinks¹⁹ that Anuyogadvārasūtra should be assigned to the latter part of the first century A.D. because it deals with Buddhism generally and does not refer to Nāgārjuna, Āryadeva, Asaṅga and Buddhaghōṣa; while in dealing with the Sāṅkhya it points to three works besides the general work of Kapila; and so he places the Kārikā in first century B.C. and Māṭhara in the early part of first century A.D.

Dr. Belvalkar does not consider that Hiraṇya-saptati is the same as the Kārikā. The work may have been so named because it brought to the author so many gold pieces, or because it treats of Hiraṇyagarbha. It can be a commentary on the Kārikā by Vindhyavāsa. Dr. Takakusu and Prof. Dhruva identify Hiraṇya-saptati and the Kārikā, and according to Prof. Dhruva it was wrongly attributed to Vindhyavāsa.

There was a very early commentary appended to the Kārikā as proved by the Chinese translation. Dr. Belvalkar identifies the commentary with Māṭharavṛtti,²⁰ because there is a great similarity between the two and passages, which are in the Chinese translation and which are not in Gauḍapādabhāṣya, are to be found in Māṭhara. The Chinese translation is not *verbatim*. It has been amplified at places to make easy for the Chinese to understand and to conciliate with their views.

Gauḍapādabhāṣya is an abridgment of the Vṛtti and therefore this Gauḍapāda cannot be the famous

¹⁹ Vide his paper in the proceedings of the First Oriental Conference.

²⁰ Takakusu holds that neither Gauḍapādabhāṣya nor Māṭharavṛtti can be the original of the translation, but it has some earlier commentary on which these are based.

teacher of the teacher of Śaṅkara. He has been referred to by Alberuni who refers to one more commentary on the Kārikā and he ought to be earlier than Vācaspati. How then to account for the non-appearance of the last three Kārikās in the Bhāṣya? Gauḍapāda comes later than Māṭhara and therefore their absence in the Bhāṣya cannot prove that by the time of Gauḍapāda the last three Kārikās were not interpolated; it may be an oversight of his.

Jayamaṅgalā is wrongly attributed to Śaṅkara.²¹ It cannot be his on account of the slipshod style. Benediction to *Lokottaravādi muni* makes it a work of some Buddhist. Śaṅkarārya has to his credit two commentaries—on Kāmandaka's Nītisāra and Vātsyāyana's Kāmasūtra, known as Jayamaṅgalā. This very person seems to be the author of the commentary with that name on the Kārikā.

A more important side of the study of the early history of the Sāṅkhya is to see how it gradually developed into the classical form. The Sāṅkhya of the Upaniṣads is theistic and the dividing line between it and the Yoga is not clear. The Upaniṣads do not present a settled form of the Sāṅkhya. The number of the *tattvas*, their order and their conception remain to be made definite and uniform. The subjective side of the *guṇas* possibly develops from the conception that the individual self was the result of the envelopment of the Absolute in the three *guṇas*. The actual

²¹ See Introduction to Jayamaṅgalā by Pandit Gopinātha Kaviraj; besides Mr. Kavi identifies him with the author of *Yogasūtra-bhāṣyavivaraṇa* and places him about 1400 A.D.—*Vide* Literary Gleanings in Q. J. of the Andhra Hist. R. S., Oct. 1927.

influence of these tendencies on the final shape of the Sāṅkhya cannot be ascertained on account of lack of historical data. As long as the one or two cardinal principles, e.g., *svarūpa* of *puruṣa* and *prakṛti*, were not settled, these stray currents of thought and appearances in the Upaniṣads and other literature may have helped in the formulation of the Sāṅkhya concepts; but once they were suggested and ready, the system could stand on its legs and follow unhampered and unassisted its course of development. It must have remained dependent on extraneous matter till that light did not dawn; and next it must have rejected all unaccommodating material. Besides reservations are to be made on the subjective side. In spite of the ideas prevalent, the conception may have come in a moment of inspiration—though such flashes can also be explained as a product of the imperceptible influences of the times.

The extreme disinterestedness of *Puruṣa* and the claim of *Prakṛti*, constituted of three *guṇas*, to account for all the inner and outer world independently, as the *Prakṛti*'s different manifestations without any inherent change, make the Sāṅkhya what it is. The earliest definite Sāṅkhya work that has come down to posterity is the *Kārikā*. Another important work, though not from the viewpoint of time, but from the viewpoint of development of thought is the *Sāṅkhya-Sūtra*. It comes much later and it softens dualism of the *Kārikā*. The *Kārikā* is a composite, short, complete work and it has the advantage, on account of its early date, of having received the attention of a mass of commentators within and beyond the Sāṅkhya pale. They put their own stamp on the text. They are the reflex of the then conditions and they create many new centres of

interest and activity. On account of these facilities a textual study of the Kārikā in its necessary and controversial details is attempted below. It is commonly read with the Tattva-Kaumudī and therefore Vācaspati's explanations are at times left out to be supplied by the reader.

KĀRIKĀ 1.*—All pain²² is *mānasa* but it is divided into three groups on the ground of its separate causes. *Mānasa* (*ādhyātmika*) pain has been defined by Gauḍa²³ as separation from the desired and association with the undesired. Cessation of pain is not possible in the Sāṅkhya because pain being a form of *guṇa* and the latter being eternal pain must ever exist. Pain is only suppressed and its recurrence is not possible because the seeds of ignorance, wherefrom pain sprouts, are all burnt.

Vācaspati has laboured hard to show that it refers to the concept formed of threefold pain and not to the whole compound. But what has he gained thereby?

Bhautika according to Vācaspati includes trees and stones and his division is based on the four classes:—(1) born of the placenta, (2) born from eggs, (3) born from perspiration, and (4) born by bursting open the soil. Nārāyaṇa understands by *bhūta* things that are harmful to mankind. Gauḍa thinks that it means the five gross materials.

²² Yoga holds that our desire for liberation is not actuated by any hedonistic attraction for happiness or even removal of pain, but by an innate tendency of the mind to follow the path of liberation. Also compare Suzuki—'Mahāyāna Buddhism.'

²³ Gauḍa stands for Gauḍapāda.

* दुःखत्रयाभिघाताजिज्ञासा तदभिघातके हेतौ ।

इहे साऽपार्था वैश्वैकान्तात्यन्ततोऽभावात् ॥ १ ॥

KĀRIKĀ 2.*—*Avis'uddhi* means some fault in the details of the performance of prohibited slaughter.²⁴ But how, for example, is animal sacrifice at all permitted? The reasons are :—firstly, shortcomings falling under *vidhi* or *niṣedha* do no harm²⁵; secondly, the minor details help only in the fulfilment of the sacrifice and they have no bearing on the results²⁶; thirdly, *himsā* for man is disallowed and as such it is harmful to man, but it brings no blot on the sacrifice²⁷; fourthly, the prohibition of *himsā* applies to all cases generally, but because *niṣedha* has not been specially mentioned in the chapter on sacrifices it does harm to man alone.²⁸ The above attempts are to prove sacrificial slaughter as absolutely harmless, but that is shooting above the mark because then it would not remain *avis'uddhi*.

Max Müller has strained the meaning of *s'reyān* to show that there is no open hostility against Vedic rituals in the Sāṅkhya.

Vyakta is generally defined here by Vācaspati as other than *avyakta*. Some restrict it to *mahābhūtas* only. The differences are important because they create confusion later, when the objects of the different means of cognition are discussed. The contention of the Sāṅkhya Kārikā is that everything except Puruṣa and Pradhāna is an object of Pratyakṣa and as such *vyakta*, and, therefore, efforts are made to prove the existence of Pradhāna and Puruṣa by inference, while no efforts are made to prove *mahat*, *ahankāra*, etc. But

²⁴ Candrikā.

²⁵ Candrikā.

²⁶ Bālarāma.

²⁷ Kalpataru and Parimala on Bhāmatī.

²⁸ Bālarāma.

* इदमदानुभविकः स ह्यविशुद्धिज्ञातियुक्तः ।

तद्विपरीतः श्रेयान् व्यक्ताव्यक्तज्ञानान् ॥ २ ॥

Vācaspati on Kārikā 6 changes and makes *vyakta* = earth, etc., which even a mudstained farmer can see, and *atindriya* = *Pradhānaparūṣādi* forms the object of inference. *Ādi* will stand for sense-organs, etc., which have been elsewhere explained by him as the objects of *sāmānyatodṛṣṭa* form of Anumāna. Another explanation of the differences in the meaning of *vyakta* is that at times 8 *prakṛtis*²⁹ are admitted because if the other seven are not pure *prakṛtis*, they are at least *prakṛti-vikṛtis*. *Vyakta* may have been made equal to earth, etc., because of the real part they play in differentiating knowledge.

KĀRIKĀ 3.*—The test of *prakṛtitva* is said to be the capacity to produce another *tattva*, and *tattvas* are to be judged by differences in *sthūlatā* and *indriyagrāhyatā*.³⁰ Such a definition was necessary to include *mahat*, *aḥankāra* and *tanmātras* and to exclude *indriyas* and *bhūtas*. There was no necessity of accepting the transformations of *bhūtas* as separate *tattvas* because the *bhūtas* by themselves were enough to bring a complete discriminative knowledge.

²⁹ Gītā 7. 4 gives the five *bhūtas* and the threefold *antahkaraṇa* as the eightfold *prakṛti*. It may be a popular or an earlier doctrine.

³⁰ Some wrongly say that the test of *sthūlatā* applies to *mahat*, *aḥankāra*, *tanmātrās* and *indriyas* while *indriyagrāhyatā* to *bhūtas*. Their view is based on the invisibility of all else except *bhūtas*. On the other hand both tests should apply to all cases; some being prominent in some cases.

* मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।

षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥ ३ ॥

KĀRIKĀ 4.*—Vācaspati has followed the practice of Nyāyasūtras in introducing this Kārikā when he says that general definitions of the means of cognition are given in this and the *vis'eṣalakṣaṇa* follows. The procedure is justified there by the text itself, but here the Kārikā is devoted to enumeration only.

The *pramāṇa* table below shows how the definitions of the different *pramāṇas* are not settled and therefore they are classed under different categories by the same commentator or by different commentators taking the shade of meaning that appeals to them.

Name.	Pratyakṣa.	Anumāna.	Śabda.	No pramāṇa.
Upamāna	Vācaspati ...	Vācaspati ... Māṭhara ... Jayamaṅgalā ... Vijñāna ...	Gauḍa Vācaspati Jayamaṅgalā	
Arthāpatti	...	Gauḍa ... Vācaspati ... Jayamaṅgalā		
Abhāva	Vācaspati Vijñāna, Jaya	Māṭhara ...	Gauḍa	Candrikā
Sambhava	...	Vācaspati ... Māṭhara ... Jayamaṅgalā	Gauḍa Candrikā	Vācaspati
Aitihya	...	Māṭhara ...	Gauḍa Candrikā Vijñāna	
Pratibhā	Jayamaṅgalā	Jayamaṅgalā Candrikā ...	Jayamaṅgalā Gauḍa	Jayamaṅgalā

* इदमनुमानमाप्तवचनं च, सर्वप्रमाणसिद्धत्वात् ।

त्रिविधं प्रमाणमिदं, प्रमेयसिद्धिः प्रमाणादि ॥ ४ ॥

Sarvopramāṇasiddhatvāt means that the three enumerated *pramāṇas* include all the remaining means of cognition³¹ that are added by other systems. Nārāyaṇa distorts the sense and interprets—they are the only three means of cognition because they are accepted by all *pramāṇas* and to apply this sense to all cases, he has to make a further supposition that Vaiśeṣikas are no *pramāṇārah* because they do not admit *s'abdapramāṇa*.

KĀRIKĀ 5.*—Vijñāna questions the possibility of final cognition in *buddhi* for two reasons:—firstly, the expression *pauruṣeyabodha* will become meaningless and, secondly, if the reflection alone of *puruṣa* is thought to serve the purpose, it cannot do so because it is unsubstantial, *tuccha*. The answer is that the image of a lifeless object may not be fit to cognize but the case is different with the image of a *cetana*.

In Guṇaratna's commentary³² there appears a line—“*pratiniyatādhyavasāyaḥ s'rotṛādisamuttho dhyakṣam*,” which is in the same metre as the Kārikā. It can be admitted as a reading of the Kārikā only if grave changes are permitted in the other half of the Kārikā or if one more kārikā is added, because the other line has no mention of *anumāna*.

Vācaspati turns *lingalingipūrvakam* into faultless definition by repeating *lingi* once more. But Jayamaṅgalā interprets differently altogether—sometimes the inference is *lingapūrvaka* and sometimes *lingipūrvaka*, e. g., inferring cuckoo from her voice, or inferring her voice from the cuckoo.

³¹ Vācaspati, Jayamaṅgalā, Māṭhara.

³² On Śaṅkarasāṇasamuccaya, Bibl. Ed., p. 108.

* प्रतिविषयाध्यवसायो दृष्टं, त्रिविधमनुमानमाख्यातम् ।
तद्विज्ञातित्तिपूर्वकं, आसन्नतिरासवचनं च ॥ ५ ॥

*Trividha anumāna*³³ has everywhere been made to represent *pūrvavat*, *s'eṣavat*, and *sāmānyatodṛṣṭa*; but they have been so variously interpreted that the uniformity remains in name only. They respectively mean—firstly, an inference where the *vyāpya* is seen, one by the method of exclusion, and an instance of the inferred of which is not seen; secondly, that it is from cause to effect or of a future happening, that it is from effect to cause or of a past occurrence, and that there is no relation of cause and effect or of present object; thirdly, *trividha* is made equal to *trirūpa*, i. e., *pakṣa-dharmatā*, *sapakṣe sattoam* and *vipakṣe asattvam*, which do not remain a classification of inference but denote the three essential conditions of a valid inference; fourthly, they mean *kevalānvayī*, *kevalavyatirekī*, and *anvaya-vyatirekī*.³⁴ The observations made on the *pramāṇa* table hold good with this analysis also.

Āpta is restricted not only to Vedas but it includes all proper sources and *s'ruti* means the knowledge produced by sentences, and this sense can be extracted by *lakṣaṇā* or *lakṣitalakṣaṇā*. Firstly *s'ruti* is to be applied to any ordinary or Vedic sentence and then it is to apply to the knowledge produced by such sentences.

³³ Sāṅkhya inference was probably from particular to particular on the ground of the seven kinds of relations mentioned in *Tātparyatikā*.—Dasgupta, 'Hist. of Ind. Phil.,' p. 269.

³⁴ See for a detailed treatment Prof. Dhruva's paper on 'Trividhamanumānam' in Proceedings and Transactions of the First Oriental Conference, pages 251-280.

KĀRIKĀ 6.*—The majority³⁵ thinks that there was no necessity of giving the objects of *dr̥ṣṭāpramāṇa*, because even an ordinary man knows them and therefore it takes the first half of the *kārikā* to mean :— invisible objects are known by *sāmānyatodṛṣṭa* type of inference. Candrikā interprets the same line differently—common visible objects are known by *dr̥ṣṭa* and the invisible by inference. It has defined *sāmānyatodṛṣṭa* as an inference from other than *kāryakāraṇa* relation and that may be some reason for its interpreting the *kārikā* differently. Vācaspati includes *s'ēṣavat* in *sāmānyatodṛṣṭa*, but his *sāmānyatodṛṣṭa* alone even is of help in most cases, whereas that of Candrikā cannot infer *Pradhāna* and *Puruṣa*.

Ādi in *prakṛtipuruṣādi* of the *Tattvakaumudī* can only be interpreted as *tatsamyoga*³⁶ and not as *mahadādi*;³⁷ otherwise it is redundant.

KĀRIKĀ 7.†—A similar *kārikā* appears in Patañjali's *Mahābhāṣya* 4. 1. 1,³⁸ and there is every possibility that Īśvarakṛṣṇa borrowed his ideas from that *kārikā*. The

³⁵ Vācaspati, Gauḍa, Māṭhara.

³⁶ Varnśidhara.

³⁷ Bālarāma; compare Sāṅkhya-Sūtra 1. 103; also see note on *kārikā* 2.

³⁸ Dasgupta strangely holds that such an enumeration is not seen in any other system of Indian Philosophy and he therefore suggests that it is the verse of a Sāṅkhya book paraphrased by Īśvarakṛṣṇa.

* सामान्यतस्तु दृष्टादतीन्द्रियाणां प्रसिद्धिरनुमानात् ।

तस्मादपि चासिद्धं परोक्षमाज्ञागमात् सिद्धम् ॥ ६ ॥

† अतिदूरात् सामीप्यादिभिर्यथातन्मनोऽवबस्थानात् ।

सौक्ष्म्याद् व्यवधानादभिभवात् समानाभिहाराच्च ॥ ७ ॥

causes given in the Mahābhāṣya are six and all of them except *tamasāṣṭatatoḥ* correspond with those given in the Sāṅkhya-Kārikā, and that too may be partially made to agree with *abhibhavāt*. The latter has made improvement over the former in number. It is not clear why both separately mention *indriyaghātāt* and *mano'navasthānāt*. Manas is also an *indriya*. Candrikā gives scope to add any number to the eight causes. Māthara adds four and Vācaspati one. Jayamaṅgalā reduces them to four—defects of space, of sense-organs, of objects and of other things. To be more exact they can be reduced to two—defects of the objects and of the sense-organs. *Des'adoṣa* and *arthāntaradoṣa* are no more than defects of the objects. The eight causes of the Sāṅkhya-Kārikā can be similarly reduced to two.

KĀRIKĀ 8.*—Inconsistency in Vācaspati's interpretation, similar to that pointed out above in kārikās 2 and 6, again crops up here. He introduces the kārikā—What then is the reason for the *anapalabdhi* of *pradhāna* and others? Why does he use the plural form in *Pradhānādīnām*? Does he want to introduce *mahat*, *ahankāra*, etc., also? But at a later stage he mentions only *Puruṣa* and *Pradhāna*. These are all irregularities, which may be due to his uncertainty on the point. The plural can be explained if many *pradhānas* are admitted but the kārikā never mentions it.

KĀRIKĀS 10 and 11 show that *prakṛtisarūpam* and *prakṛtivrūpam* are common attributes of all *vyakta*, but they can be separately adjusted, the former applying to *prakṛtivrūpam* and the latter to *vikṛtis*.

* सौहृद्यात्तदुपलब्धिर्वासादात्, कार्यतत्त्वदुपलब्धिः ।

महदादि तच्च कार्य, प्रकृतिविरूपं सरूपं च ॥ ८ ॥

KĀRIKĀ 9.*—Keith³⁹ correctly observes that “ the last four arguments which are in effect but two, rest on the perception that in the product the original material is contained, though under change of appearance, and that definite materials give definite and distinct results; the first argument, on the other hand, rests not merely on the fact that the coming into being of any object save from a definite material is not observed, but also on the argument that if a thing does not exist there can be no possibility of its doing anything ”. He must have grouped together in the first instance *upādānagrahaṇāt* and *s’aktasya s’akyakaraṇāt*, and in the other *sarvasambhāvābhāvāt* and *kāraṇabhāvāt*.

Vācaspati and Jayamaṅgalā mean by *grahaṇāt*=*sambandhāt*; but Gauḍa, Candrikā and Māṭhara take it in the literal sense of procuring.

KĀRIKĀ 10.†—The explanation of Vācaspati and Candrikā that *vyakta* is many because *buddhi*, etc., are different with each *Puruṣa*, seems more correct because the opposite suits to one *Pradhāna* which is common to all *Puruṣas*. Gauḍa, Māṭhara and Jayamaṅgalā hold *vyakta* many because *mahadādi* are twenty-three. *Vijñāna* introduces a farfetched sense—*vyakta* is many because it is different with different periods of creation, *sarga*. In his opinion, if the word is interpreted otherwise, *Pradhāna* will also become many on account of the three *guṇas*. Bālarāma points out the fallacy in

³⁹ In ‘Sāṅkhya System,’ p. 73.

* असद्वकरणादुपादानग्रहणात्, सर्वसम्भवामावात् ।

शक्तस्य शक्यकरणात्, “उत्पत्त्या वाच्यं, सत्कार्यम् ॥ ९ ॥

† हे मन्वन्तित्वमव्याप्ये सक्रियमनेकमाश्रितं लिङ्गम् ।

सावयवं परतन्त्रं व्यक्तं विपरीतमव्यक्तम् ॥ १० ॥

Vijñāna's argument—Prakṛti is not divided into separate entities by the *guṇas*.

The best explanation of *sāvayavam* is that in which parts and wholes are mixed up.⁴⁰ It is also described as one in which sound, touch, etc., are found.⁴¹ But all *vyakta* has not the qualities of sound etc. Some take it to mean that which has *guṇas*,⁴² others one which has the two aspects of *ādhyātmika* and *bāhya*.⁴³ These explanations also do not cover all the cases of *vyakta*.

Candrika says that *avyakta* is *niṣkriya* because it does not suffer *s'āntādikriyā*; but then *tanmātras* will fall out from the manifest, *vyakta*. Jayamaṅgalā says that *kriyā* means *samsaraṇa* and therefore, though Pradhāna creates the universe, yet it does not move because it pervades the three worlds. Vijñāna removes the difficulty by explaining *kriyā* as some definite action like *adhyavasāya*, etc.

Hetumat means one that has a cause.⁴⁴ Māṭhara makes *hetu*=*kāraka* and *jñāpaka*, and according to him Pradhāna is also *kāraka*. But how then will these attributes be restricted to *vyakta* alone.

Ās'rita means existence in its cause⁴⁵ or in its parts.⁴⁶ It means *ṛttimat* according to Candrikā. Jayamaṅgalā explains the purpose in separately mentioning *hetumat* and *ās'rita* when they approximately mean the same:—the former means that a thing is produced and the latter means that that thing finds shelter in another.

Mahat, etc., also pervade the world. Why are they then called *avyāpi*? They pervade only in ā

⁴⁰ Vācaspati, Gauḍa.

⁴¹ Gauḍa, Jayamaṅgalā.

⁴² Candrikā, Māṭhara.

⁴³ Jayamaṅgalā.

⁴⁴ Vācaspati.

⁴⁵ Vācaspati, Aniruddha.

⁴⁶ Vijñāna.

secondary sense because they cannot pervade their own cause.⁴⁷

KĀRIKĀ 11.*—Bālarāma says that Pradhāna is three *guṇas* itself and therefore it cannot be their *ādharma*. To remove this difficulty he gives two explanations—firstly, that *guṇas* here should be taken to mean pleasure, etc., which are the qualities of *sattva* and others; secondly, they should be applied to Pradhāna in the manner ‘trees in a forest.’ Varṇśidhara says that *guṇas* are in the form of *kāraṇa* in *mahat*, etc., and in the form of *saṃūha* in Pradhāna. Do these commentators, then, mean that *mahat*, etc., have something more than the three *guṇas* and that *guṇas* are not in the form of *kāraṇa* in Pradhāna? These are unnecessary differences pointed out. How the *tanmātrās* will be *triguṇa*? They do not possess the qualities of pleasure and pain. They are *triguṇa* because they are the product of *ahaṅkāra* and because they produce the *bhūtas*, both of which possess pleasure, etc.

Sāmānya means common to all like a *mūlyadāsi*.⁴⁸ Candrikā gives an optional interpretation—alike on account of possessing *guṇas*. Vācaspati thinks that *sāmānya* and *viśaya* have been purposely used to refute the principles of Vijñānavādins that objects have no external existence; they are *vijñānamaya*.

Puruṣa is opposite of the qualities mentioned in this and the previous kārīkā. But is then Puruṣa one? Gauḍa and Māṭhara say that he is one, which is a con-

⁴⁷ Varṇśidhara.

⁴⁸ Gauḍa, Māṭhara, Jayamaṅgalā, Candrikā.

* त्रिगुणमविबेकि विषयः सामान्यमवैतनं प्रसक्तमिति ।

अयं तदा प्रधानं, तद्विपरीतस्तथा च पुमान् ॥ ११ ॥

tradiction; but Jayamaṅgalā uses a device to avoid it. It interprets *tadviparītaḥ* as different from *vyaktīvyakta* in some qualities only. Vācaspati is clear that one of the differences with Nyāya is that in the Sāṅkhya, the Ātman or Puruṣa does not possess *sukha*, etc. Jayamaṅgalā is wrong when it says that Puruṣa is *cetana* because he experiences pleasure, etc. He is *cetana* because he is all light and because his proximity moves Pradhāna to action.

KĀRIKĀ 12.*—Guṇas are not the qualities of Nyāya. They are Parārthāḥ, i.e., they execute enjoyment and renunciation for Puruṣa.

Artha means capacity⁴⁹ and therefore, though in the state of dissolution, there is no *prakāśa*, etc., their possibility persists.⁵⁰

Anyonyās'rayāḥ-guṇās are all-pervading⁵¹ and therefore *ās'raya* is used in the restricted sense that one *guṇa* is *ās'raya* of the other, with regard to which it acts.⁵² Bālarāma points out the difference between *anyonyās'raya-vṛttayaḥ* and *anyonyajanana-vṛttayaḥ*:—the previous applies to dissimilar effects and the latter to similar effects; but then the statements cannot individually cover the whole field of *vyaktīvyakta*, the former will

⁴⁹ Gauḍa.

⁵⁰ Bālarāma.

⁵¹ According to Bhāṣya on 1. 127, each *guṇa* cannot be *vibhu*, e.g., *sattva* represents many *sattva* entities classed under one group; otherwise, firstly there cannot be incalculable differences in the effects and secondly *sādharmyam* in the next sūtra will be meaningless.

⁵² Vācaspati, Māthara.

* प्रीत्यप्रीतिविवादात्मकः प्रकाशप्रवृत्तिविषयार्थः ।

अन्धोऽन्धाभिभवाभयजननमिधुनदृश्यस्य गुणाः ॥ १२ ॥

apply to *vyakta* and the latter to *avyakta*. This is in conflict with the meaning of Candrikā also, according to which 'ca' shows that all the processes go on simultaneously and not partially. Vācaspati and Candrikākāra have taken *anyonya* and *ṛtti* with each of the remaining words of the compound; but Gauḍa and Māṭhara take *ṛtti* separately to mean one additional process.

The *guṇas* may be regarded as representing the different stages of evolution of any particular product. *Sattva* signifies the pure and perfect stage that is to be reached, *taṃas* the obstacles or the meanest stage, and *rajas* the force by which obstacles are overcome and the products become more defined and definite.

KĀRIKĀ 13.*—Gauḍa and Māṭhara give some examples of the effects of 'cala' quality in *rajas*:—a bull becomes intoxicated, or it makes one quarrelsome or one wishes to go to a village, or one begins to love some women, etc.

Vācaspati has given the example of *vātapittas'leṣma* in addition to that of a lamp in the Kārikā to elucidate the harmonious working of opposite qualities and Bālarāma thinks that the additional example is more appropriate because they are more opposed to one another than oil, wick and flame.

Vācaspati says that like *sukhaduḥkhamohāḥ*, *sukha-prakāś'alāghavāḥ* do not create more varieties. This statement is doubtful and groundless except that the latter represent the different phases of the one quality pleasure and not different *guṇas*. How do the conflicting *guṇas* combine? Yogabhāṣya explains that *atis'ayas* only

* सर्वं लघु प्रकाशकमिदमुपहन्मकं चकं च रजः ।

गुह्यवरणमेव तजः प्रदीपवन्मार्थतो वृत्तिः ॥ १३ ॥

are in conflict but they combine with *sāmānyas*. Why then do they not flood the perceiver all at once? The answer is that though the conflicting *guṇas* exist everywhere yet only one at a time comes to prominence in accordance with the corresponding environments, *nimittas*. But *dharmādyāḥ* also exist everywhere and at all times without distinction. No, they cannot, because they are momentary.

KĀRIKĀ 14.*—The predominant opinion is that the first half of the *kārikā* is to prove that *Pradhāna* is indiscriminative, etc., which is clear in the case of *vyakta*. *Vācaspati* takes the other option also in which both *vyakta* and *avyakta* are to be proved indiscriminative, etc., by the *avīta* form of reasoning. *Gauḍa* accepts the optional meaning of *Vācaspati*. *Candrikā* holds it proved that *Prakṛti* is indiscriminative, etc., and proceeds to prove the same in *mahadādi*. Introducing the second half of the *kārikā*, it says that if *mahat*, etc., had no prime cause, there would be no liberation because *mahat*, etc., would become ever-existing.

KĀRIKĀ 15.†—*Samanvayāt* means similarity in the different evolutes.⁵³ *Gauḍa* gives a loose meaning—as one infers from the sight of a *Brahmacāri* that his parents must be *Brāhmaṇas*. The explanation of *Vijñāna*⁵⁴ does not directly fit in the *kārikā*.⁵⁵ He says

⁵³ *Vācaspati*, *Candrikā*.

⁵⁴ *Vijñāna* stands for *Vijñānabhikṣu*.

⁵⁵ On *Sāṅkhya-Sūtra* 1. 131.

* *अविवेक्यादिः सिद्धः त्रैगुण्यासङ्घिपर्ययाभावात् ।*

कारणगुणात्मकत्वात् कार्यस्याव्यक्तमपि सिद्धम् ॥ १४ ॥

† *भेदानां परिभागात्, समन्वयात्, शक्तिः प्रवृत्तेः ।*

कारणकार्यविभागात्, अविभागाद्वैचरक्यस्य ॥ १५ ॥

that the emaciated *buddhi*, etc., on account of fasting, again grow strong after taking food; this shows that they are effects. But the *kārikā* is about the existence of *avyakta*.

KĀRIKĀ 16.*—The second part of the first half of the *kārikā* has been interpreted differently. Vācaspati keeps *triguṇataḥ* to indicate the activity of Prakṛti in the state of dissolution which is of the type of similar effects⁵⁶ and *samudayāt* is to denote its activity in the state of creation which is in the form of prominence and subordination of *guṇas*; but Gauḍa, Candrikā and Māṭhara apply both the words to the movement of Prakṛti in the state of creation only. According to Gauḍa, the former is used to express that the three *guṇas* in Prakṛti are utilized in the effects; and according to Candrikā, it is used to account for the manifoldness of effects.

To refute the objections that there would be always movement or no movement, the Sāṅkhya-Sūtra—‘*sāmya-vaiṣamyābhyām kāryadvayam*,’ and the Pañcaśikha-Sūtra—‘*ubhayathā cāśya pravṛtṭiḥ pradhānavyavahāram labhate nānyathā*’ are worth remembering.

KĀRIKĀ 17.†—It is strange coincidence that the existence of Puruṣa, Prakṛti, and *satkāryatā* have been all proved by five arguments.

Aniruddha on sūtra 1.140 has said, or *dravakaṭhinatā* is *samhatatvam*; but this is not proper because it does not

⁵⁶ Sarala Sāṅkhya denies (similar) effects in the state of equilibrium.

* कारणमद्वयत्वं प्रवर्तते त्रिगुणतः समुदयाच्च ।

परिणामतः सकलवत् प्रसिप्रसिगुणाश्रयविशेषात् ॥ १६ ॥

† संघातपरार्थेणात् त्रिगुणसिद्धिपर्यवसादधिकारणात् ।

पुरुषोऽस्ति भोक्तृभावात् कैवल्यार्थं प्रकृतेः ॥ १७ ॥

contribute towards the necessity of accepting Puruṣa; the word must carry the sense of enjoyability in some aspect to need someone else to enjoy.

Puruṣa is *adhiṣṭhātā* only by nearness to Pradhāna and its effects,⁵⁷ or he dominates as a king does and therefore his superintendence should not be objected on the ground that he has no attributes or that he has no activity.

KĀRIKĀ 18.—Order in birth is ordinarily meant to convey that when one is born, everybody is not born and order in death means that when one is dead, everybody is not dead. But Māthara gives one more meaning to the expressions :—some are born low and some high; accordingly there is order in death when we say that my brother is dead or my father is dead.⁵⁸

Puruṣas must be many.⁵⁹ One Puruṣa cannot be divided into many by mere adjuncts, *upādhis*, because—(1) then hands and feet will also represent separate Puruṣas, (2) the distinction between the released and the bound will disappear because the portion of space that falls vacant by the ruin of a pot can be filled in by procuring another pot.

⁵⁷ See Sāṅkhya-Sūtra 1. 96.

⁵⁸ Radhakrishnan objects to the argument because then birth and death will apply to the eternal Puruṣa who is *asanga*.

⁵⁹ The plurality is not so much a reaction against some philosophical principle as a survival of primitive animism.—Carpenter, 'Theism in Mediaeval Ind.' Oldenberg suggests the appropriateness of the grammatical interpretation of Puruṣa—dwells in the body (locative), which it can leave.

* जनममरणकरणानां प्रतिनियमाद्युपपत्त्युत्पत्तेश्च ।

पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव ॥ १८ ॥

KĀRIKĀ 19.*—Puruṣa is *draṣṭā* because he is *cetana*,⁶⁰ or because he is *madhyastha*.⁶¹ He is *akartā* because he is *viveki* and *aprasavadharmī*,⁶² or because he is the latter⁶³ or because he is *madhyastha*.⁶⁴ This shows how differently the attributes of Puruṣa in this kārīkā are derived from the attributes given in kārīkā 11. Vijñāna justifies the mention of two like words, *sākṣīva* and *draṣṭṛiva* by pointing an imaginary difference that Puruṣa is *sākṣī* with reference to *buddhi* and *draṣṭā* in relation to others.⁶⁵

KĀRIKĀ 21.†—The prime cause of creation is the nature of Pradhāna to move for the enjoyment and release of Puruṣa and not their union alone as emphasized in kārīkā 66 also. This to some extent reduces the force of the objection generally raised against the examples of the lame and the blind—Prakṛti is *jaḍa* and Puruṣa is *akartā* and therefore, they cannot express their intention to combine like the lame and the blind.

Vācaspati takes *dars'anārtham* with *pradhānasya* and *kaivalyārtham* with *puruṣasya*. Gauḍa and Māṭhara take otherwise. This makes a paltry difference in their interpretation, because both processes proceed from Pradhāna in the interest of Puruṣa.

⁶⁰ Vācaspati, Jayamaṅgalā. ⁶¹ Gauḍa. ⁶² Vācaspati.

⁶³ Jayamaṅgalā. ⁶⁴ Gauḍa. ⁶⁵ On Sūtra 1. 161.

* तस्माच्च विपर्यासात् सिद्धं साक्षित्वमस्य पुरुषस्य ।

केवलस्य माध्यस्थ्यं ब्रह्मत्वमकर्तृभावश्च ॥ १९ ॥

तस्मात्तत्संयोगाद्वेतनं वेतनावदिव लिङ्गम् ।

गुणकर्तृत्वे च तथा कर्तेषु भवत्युदासीनः ॥ २० ॥

† पुरुषस्य दर्शनार्थं केवल्यार्थं तथा प्रधानस्य ।

पञ्चबन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥ २१ ॥

KĀRIKĀ 22.*—Vācaspati, Māṭhara, Jayamaṅgalā and Candrikā hold that one *tanmātrā* combines with one, two, three, or four to produce the more complex *bhūtas* with the corresponding number of qualities. Gauḍa says that they can singly produce the *bhūtas*. As regards they themselves, according to Vyāsabhāṣya, *tanmātrā* of sound accompanied by *aṅkāra* produces the *tanmātrā* of touch and so on. A meaningless question is raised by Vijñāna—how then ether gross and fine is to be contrasted; and the question raised has been answered thus—gross ether takes the help of *bhūtādi*. The difference is there simply because gross ether is a further stage in evolution.

A fictitious etymology is given to *aṅkāra*, when it is said that the word was coined by taking the first and the last letter from the list of 64 letters to represent all objects that can be denoted by the combinations of those letters.

KĀRIKĀ 23.†—The determination of objects by *buddhi* is compared to the forthcoming sprout in a seed by Gauḍa, but this has no meaning.

Gauḍa has divided knowledge, *jñāna*, into external, *bāhya*, and internal, *ābhyantara*. The external knowledge gives worldly pleasures and the internal causes liberation. There is no room for such classification because *jñāna* in the *kārikā* means nothing else than the

* प्रकृतेर्महान्, ततोऽहङ्कारः तस्माद्गणश्च षोडशकः ।

तस्मादपि षोडशकात् पञ्चम्यः पञ्च भूतानि ॥ २२ ॥

† अभ्यवसायो बुद्धिर्धर्मो ज्ञानं विराग ऐश्वर्यम् ।

राखेष्टेनदूर्ध्वं तामसमस्माद्विपर्यस्तम् ॥ २३ ॥

अभिमानीऽहङ्कारस्तस्माद्बुद्धिबिचः प्रवर्तते सर्गः ।

एकादशकश्च गणस्तम्भाजः पञ्चकश्चैव ॥ २४ ॥

final knowledge of the distinction of Pradhāna and Puruṣa. *Vimocayatyekarūpeṇa* and *siddheḥ purvo'ñkus'ast-rividhaḥ* in *kārikā* 63 and 51 respectively establish the same meaning. Gauḍa has continued the craze for division in *vairāgya* also and he has become ridiculous in explaining internal *vairāgya*—Pradhāna also is here like dream or magic representation.⁶⁶ *Vairāgya* is only helpful in true knowledge which is differentiation of attributeless soul from Pradhāna and its creation. These must not be any more owned by Puruṣa.

Garimā is one of the *ais'varyas* according to Vācas-pati. Gauḍa, and Jayamaṅgalā place *kāmāvasāyitvam* in its place; and Māthara mentions both, raising the number to nine. Bālarāma's edition does not give *garimā* in the text of the *Tattvakaumudī*, while Vamśī-dhara's edition counts *kāmāvasāyitvam* as the eighth variety instead of *is'itva*.

KĀRIKĀ 25.*—Vijñāna is of the opinion that only *manas* emanates from the *sāttvikāhaṅkāra*. The sense cannot be extracted from the *kārikā* without grave distortions. Rajoguṇa is not considered to have separate effects. It only makes possible the working of the other two *guṇas* by imparting movement to them. The masculine in *ekādas'akaḥ* also cannot point to *manas* alone. The sūtra—*sāttvikamekādas'akam*, relevant to the matter in hand, is confusing, but *ekādas'akam* is fixed down to mean eleven in a latter sūtra—*karmendriyabuddhindriyairāntaramekādas'akam*. There is no difficulty in deriving *karmendriyas* from *vaikārika*, because if that question is raised, the

⁶⁶ Contrast Sāṅkhya-Sūtra 1. 45.

* सात्त्विक एकादशकः प्रवर्तते विकृतादहङ्कारात् ।

भूतादेस्तन्मात्रः स तामसः, तैजसादुभयम् ॥ २५ ॥

division of Vijñāna also cannot stand on its merits—how can *buddhindriyas* be derived from *taijasa*. Bālarāma divides the *sattva* into *utkata*, *madhyama* and *nikṣṭa* to account for *manas*, *buddhindriyas* and *karmendriyas* respectively. The last support is awkwardly removed by Vamśīdhara, who maintains that organs only in a body⁶⁷ have been called *taijasa* in Smṛtis and not individual organs.

Vijñāna thinks that separation of *ahaṅkāra* and evolution of *tanmātras* take place in *mahat* and this has been brought in line with the *kārikā* conception by Dasgupta by using the Yoga expression, *samsṛṣṭāḥ vivicyante*—the two conceptions take the two aspects of the matter in hand.

KĀRIKĀ 26 *—*Indrasyātmanś'cīhnatvam* is not a satisfactory and exclusive definition of *indriyāṇi*⁶⁸ because it applies to other *tattvas* than *indriyas* also. Candrikā and Māthara give another meaning—in *padena viṣayāḥ tān prati dravanti*. This excludes *manas*.

KĀRIKĀ 27.†—The second half of the *kārikā* should refer to the eleven *indriyas*; *nānātvaṃ* should stand for *ṛttiniyama* and *bāhyabhedūḥ* for *des'aniyama*,⁶⁹ i. e., how the organs are differently situated in the body. But Vācaspati and Candrikā take *bāhyabhedūḥ* as an example showing that there is similar multiplicity in *tanmātras* that are products of one *bhūtādi*. Candrikā and Māthara

⁶⁷ While Sāṅkhya Saṅgraha says that the godlike *indriyas* of *svayambhū* are produced from *vaikārika* and individual organs from *taijasa*.

⁶⁸ Vācaspati.

⁶⁹ Jayamaṅgalā.

* बुद्धीन्द्रियाणि चक्षुःश्रोत्रघ्राणरसनस्पर्शनकानि ।

वाक्पाणिपादपायूपस्थान् कर्मेन्द्रियाण्याहुः ॥ २६ ॥

† उभयारमकमत्र मनः संकल्पकमिन्द्रियं च साधर्म्यात् ।

गुणपरिणामविशेषाच्चानात्वं बाह्यभेदाच्च ॥ २७ ॥

give *grāhyabhedācca* as an optional reading and then it becomes one more argument for numerousness of organs besides *guṇaparīṇāmavis'eṣāt*. Vaiśīḍhara has expressed a foreign idea that *manas* also becomes many as it comes in contact with the different *indriyas*. 'The first half of the *kārikā* is not well-arranged and well-worded; at the first reading *saṅkalpakam* and *indriyam* seem to express the meaning of *abhayātmakam*, but then *sūdharmyāt* is left alone and therefore at second thought the line has to be differently construed.

KĀRIKĀ 28.*—The word *mātra* stands to show that *buddhīndriyas* have only indeterminate knowledge,⁷⁰ while *Vijñāna* thinks that they have determinate knowledge, which conception will relegate *manas* to a very subordinate position, and it will remain no more than a seat of desire, doubt and imagination, while only the previous *kārikā* has called *manas* as *saṅkalpakam*. Gauḍa and Māthara think that *mātra* is to indicate that one sense-organ has one's own field and that it does not encroach over another's, e. g., eyes only perceive objects and do not taste. Candrikā thinks it limits the sense to seeing, hearing, etc., and it excludes fetching, etc., which are the functions of *karmendriyas*.

Bālarāma thinks that the sense of *vyttayaḥ* has to be strained to apply to *karmendriyas*.

KĀRIKĀ 29.†—Gauḍa is preferable because he gives a homogeneous division. He takes the previous *kārikā* and this together, and transfers both uncommon and

⁷⁰ Compare Kumārila and Pras'astapāda.

* शब्दादिषु पञ्चानामालोचनमात्रमिष्यते वृत्तिः ।

वचनादानविहरणोत्सर्गानन्दाश्च पञ्चानाम् ॥ २८ ॥

† स्वालक्षण्यं वृत्तिरूपस्य सैवा भवत्यसामान्या ।

सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च ॥ २९ ॥

common *vṛttis* to *bāhyendriyas* and *antaḥkaraṇa* jointly.⁷¹ The objection that *prāṇas* continue to function even in deep sleep when *indriyas* disappear remains to be answered. Nobody advocates the disappearance of *indriyas* in deep sleep. They stop functioning only.⁷² The consensus of opinion is with Gauḍa. Sāṅkhya-Sūtra 5. 113 is of opinion that *prāṇas* are from *indriya-s'akti* and the *Pāñcarātras* hold the *rajas* element in *mahat* as *prāṇa*. Each of the five *prāṇas* is not always similarly located by the different commentators. Their functions are also differently given and Māthara seems to connect them with the three *guṇas*.

KĀRIKĀ 30.*—*Catuṣṭaya* according to Gauḍa means *buddhi*, *aḥāṅkāra*, *manas* and some one *indriya*, but then it will exclude the case, say that of *dīrghas'aṅkulī*, in which two or more sense-organs⁷³ work simultaneously. The latter case is also possible because the majority of Sāṅkhya authors admit *manas* to be of *madhyama parimāṇa*. The objection that such *manas* will be transitory cannot arise in the Sāṅkhya.

'*Tat*' does stand for *dṛṣṭa*, but that meaning cannot be naturally extracted from the construction in the *kārikā*. Gauḍa holds *kramas'ah jñānam* in *adrṣṭa* only as arbitrary. If he had to make an arbitrary supposition in spite of what the *kārikā* purports, he should have done otherwise, because *kramas'ah jñāna* is possible under

⁷¹ When the uncommon *vṛtti* of both *antaḥkaraṇa* and *indriyas* has been related, why should common *vṛtti* apply to the former only?—Vaidikī Vṛtti on 2. 31.

⁷² Vaidikī Vṛtti on Sāṅkhya-Sūtra 2. 31.

⁷³ Sūtra 2. 31 mentions *indriyas* only.

the following circumstances:—in dim light according to Vācaspati and Candrikā, or when at a distance according to Māthara and Gauḍa, which means that external limiting factors account for *kramas'ah jñāna*. They are absent in *adr̥ṣṭa*. To be consistent with the *kārikā kramas'ah jñāna* in *aur̥ṣṭa* may be explained by the mental state that at times hastens and at times lingers the process.

KĀRIKĀ 31.*—Gauḍa incorrectly applies the *kārikā* only to the threefold *antaḥkaraṇa*. Candrikā maintains the observations made in the previous *kārikā*—when there is no obstruction like that of doubt, etc., the action is simultaneous otherwise it is *kramas'ah*, and *svām svām pratipadyante* is to emphasize that even in simultaneous action each organ keeps to its function.

Māthara says that *karaṇas* act after getting a signal from *buddhi* but to be more correct the process in the case of perception, etc., begins with the *bāhyendriyas* and in the case of speaking, etc., it begins with *buddhi* downwards.

KĀRIKĀ 32.†—The functions have been differently attributed and their results differently enumerated. The functions are so classified :—

Name.	Gauḍa.	Māthara.	Vācaspati, Candrikā.
Āharaṇam ...	Karmendriyas.	Indriyas ...	Karmendriyas.
Dhāraṇam ...	„	Ahaṅkāra ...	Threefold antaḥkaraṇa.
Prakāśakaraṇam ...	Buddhindriyas.	Buddhi ...	Buddhindriyas.

* स्वां स्वां प्रतिपद्यन्ते परस्पराकृतहेतुकां वृत्तिम् ।

पुरुषार्थ एव हेतुर्न केनचित्कार्येते करणम् ॥ ३१ ॥

† करणं त्रयोदशविधं तदाहरणधारणप्रकाशकरम् ।

कार्यं च तस्य दशधाऽऽहार्यं धार्यं प्रकाश्यं च ॥ ३२ ॥

The explanation of Gauḍa ignores *antaḥkaraṇa*. According to Vācaspati, *antaḥkaraṇa* preserves life by means of *prāṇas*.⁷⁴ Gauḍa, Māthara, and Jayamaṅgalā do not take ten with *āhāryam*, *dhāryam* and *prakāśyam* separately, and, therefore, the ten effects according to them are the objects of *buddhīndriyas* and *karmendriyas*—*s'abda*, etc., and *vacana*, etc. Vācaspati and Candrikā take ten with each and their ten *āhāryas* are *divyādivya vacana*, etc.; ten *dhāryas* are *prāṇādilakṣaṇayā vṛttiyā s'arīram*, *tacca pūrvhivādi pāñcabhautikam*, *s'abdādinām pañcūnām samūhaḥ pṛthivī*, *teṣām divyādivyatayā*, and the same are ten *prakāśyas*. Mystery attaches to the meaning of this *kārikā* even after the extensive explanation. The *kāryas* are not clear, but the interpretation of Vācaspati and Candrikā has an advantage over others because the former have been able to justify the occurrence of *daś'adhā* with each.

Vidha is used according to Vamśīdhara to show that though the *karaṇas* are numberless on account of numberless *Puruṣas*, yet they can be grouped under 13 heads.

KĀRIKĀ 33.*—Gauḍa strangely joins *sāmpratākūlam* with *viśayākhyam*. Vācaspati takes it to mean those periods of past and future also that are near the present so as to avoid *avyāpti* in the *vṛtti* of *vāk*. How can *karmendriyas* be *dvāri* to *antaḥkaraṇa*? Candrikā answers—that they can also be of use in the function of *antaḥkaraṇa* through the *buddhīndriyas*.

⁷⁴ This statement cannot stand according to Gauḍa, etc.; see notes on *kārikā* 29.

* अन्तःकरणं त्रिविधं दशधा बाह्यं त्रयस्य विषयाख्यम् ।
साम्प्रतकालं बाह्यं त्रिकालमाभ्यन्तरं करणम् ॥ ३३ ॥

KĀRIKĀ 34.*—Why *tanmātras* are *avis'eṣa*? The different opinions are—(1) *mātra* only excludes the specialities of *s'ānta*, etc., and does not exclude the qualities that have come from previous stages⁷⁵; (2) they have not been called *vis'eṣa* like the *indriyas*, though both are produced from *ahankāra* because they further produce *bhūtas*⁷⁶; (3) they are pleasure-giving to the gods, *sattva* is predominant in them and, therefore, they are called *avis'eṣāḥ*.⁷⁷

KĀRIKĀ 35.†—*Sarvam* has been interpreted by Gauḍa and Māthara to mean past, present and future objects, but the *kārikā* can only be indirectly applied to past and future objects because in their cognition, the deposited results only, of the use of *bāhyendriyas* at some previous occasion, are utilized; and, therefore, there is no sense in calling *antaḥkaraṇa*, *dvāri*, in such *adrṣṭa* cognitions.

KĀRIKĀ 36.§—*Pradīpakalpāḥ* means that they illuminate the objects like a lamp and so it can be construed with *prakāś'ya*; but Vācaspati interprets it as wick, oil and flame to elucidate *parasparavilakṣaṇāḥ*.

KĀRIKĀ 37.‡—The *kārikā* is to prove the supreme position that *buddhi* occupies. Vācaspati takes the two

⁷⁵ Vācaspati; Yogavārttika; justified by *kārikā* 38.

⁷⁶ Yogavārttika. ⁷⁷ Māthara; Gauḍa on *kārikā* 38.

* बुद्धीन्द्रियाणि तेषां पञ्च विशेषाविशेषविषयाणि ।

वाग्भवति शब्दविषया शेषाणि तु पञ्चविषयाणि ॥ ३४ ॥

† सान्तःकरणा बुद्धिः सर्वं विषयमवगाहते यस्मात् ।

तस्मात् त्रिविधं करणं द्वारि द्वाराणि शेषाणि ॥ ३५ ॥

§ एते प्रदीपकल्पाः परस्परविलक्षणा गुणविशेषाः ।

कृत्स्नं पुरुषस्यार्थं प्रकाश्य बुद्धौ प्रयच्छन्ति ॥ ३६ ॥

‡ सर्वं प्रत्युपभोगं यस्मात् पुरुषस्य साधयति बुद्धिः ।

सैव च विशिनष्टि पुनः प्रधानपुरुषान्तरं सूक्ष्मम् ॥ ३७ ॥

halves of the *kārikā* as two arguments but Gauḍa and Māṭhara introduce the first and second halves with *yasmāt* and *tasmāt*, respectively, i. e., introduce causal relation between the two statements. Candrikā introduces the *kārikā* thus—*buddhi* though supreme does not work for herself, but for Puruṣa.

Viś'inaṣṭi pradhānapuruṣāntaram is interpreted by Vācaspati as 'makes known the already existing minute difference between Pradhāna and Puruṣa.'

KĀRIKĀ 38.*—Vācaspati and Candrikā say that one 'ca' is to denote *hetu* and the other to denote *samuccaya*. This is superfluous but it is characteristic of Indian commentators who try to attach significance to every word in the text.

Vaṁśīdhara illustrates pleasure, etc., by the examples—the touch of air, fire and poison, but there cannot be separate examples for individual *guṇas*. Each object represents all the three *guṇas* and it becomes pleasurable, painful or indifferent as they come to prominence.

KĀRIKĀ 39.†—Candrikā ingeniously makes the statement in the *kārikā*—*mātūpitrjāḥ nivartante*, to include *prabhūtaḥ* also and it says that the former have been specially mentioned to show the *gaṇatva* of *jīva*.

KĀRIKĀ 40.§—The *kārikā* uses such attributes as could have been differently interpreted but there is

* तन्मात्राप्यविशेषाः तेभ्यो भूतानि पञ्च पञ्चभ्यः ।

एते स्मृता विशेषाः शान्ता घोराश्च मूढाश्च ॥ ३८ ॥

† मूढमा मातापितृजाः सह प्रभूतैस्त्रिधा विशेषाः स्युः ।

मूढमास्तेषां नियता मातापितृजा निवर्तन्ते ॥ ३९ ॥

§ पूर्वोत्पन्नमसक्तं नियतं महदादिसूक्ष्मपर्यन्तम् ।

संसरति निरूपभोगं आवैरधिवासितं लिङ्गम् ॥ ४० ॥

not much difference amongst the commentators which may be due to their meaning having behind it a continuous tradition.

Niyatam means which persists from the first creation to the great dissolution⁷⁸ or which persists as long as true knowledge does not arise.⁷⁹ But Candrikā interprets it as different for every soul.

Gauḍa does not include *bāhyendriyas* in the *sūkṣma-s'arīra*. Sāṅkhya-Sūtra enumerates *buddhīndriya*, *prāṇas*, *buddhi* and *manas*. A modern writer⁸⁰ has suggested that the non-inclusion at times of *ahankāra* in the constituents is because in the beginning there was only one *sūkṣma-s'arīra*.⁸¹ This would be at once contradicted by Vācaspati who says that in the beginning, Pradhāna created separate *liṅgas* for each Puruṣa. Others say that *ahankāra* is not mentioned because it is included in *buddhi*. Vijñāna on sūtra 3. 11 says that there are three types of bodies and they are sometimes said to be two because *liṅgas'arīra* and *adhiṣṭhānas'arīra* are confused into one for two reasons—firstly, because each depends on the other, and, secondly, because they are subtle.

KĀRIKĀ 41.*—The explanation of Gauḍa seems more appropriate because he means the subtle body by *liṅga*. *Liṅga* has been used in the previous and the next *kārikās* to mean *sūkṣma-s'arīra* and, therefore, that is the meaning that spontaneously strikes the reader. It has

⁷⁸ Vācaspati.

⁷⁹ Gauḍa, Jayamaṅgalā.

⁸⁰ Ghosh: 'Sāṅkhya System and Modern Thought.'

⁸¹ *Hiraṇyagarbhopādhirūpa*, Bhāṣya on 3. 10.

* चित्रं यथाश्रयमृते स्थाण्वादिभ्यो यथा विना छाया ।

तद्वद्दिनाऽविशेषैः न तिष्ठति निराश्रयं किङ्कम् ॥ ४१ ॥

been used in *kārikā* 10 for *buddhyādayaḥ* and Vācaspati takes that sense and makes *vis'eṣaiḥ* = *sūkṣmaiḥ s'ariraiḥ* on the basis of *kārikā* 39, but this means a repetition of *buddhyādayaḥ* except the *mahābhūtas*, which are absent in *sūkṣmas'arīra*. *Liṅga* in *kārikā* 10 qualifies and covers the whole field of *vyakta*. Gauḍa has been wise in making *nirūs'rayam*⁸² qualify *liṅgam*, so that, *tanmātras* are excluded, and he joins *vināvis'eṣaiḥ* and takes out of it not *vis'eṣaiḥ* like Vācaspati, Māṭhara and Candrikā, but *avis'eṣaiḥ* which has been used in *kārikā* 38 for *tanmātras*. Māṭhara also takes out *avis'eṣaiḥ* but interprets it like Vācaspati—*tanmātrāṇi tairārabdham sūkṣmas'arīram*. Candrikā adopts the meaning of Vācaspati, and as an optional meaning gives that *liṅga* = *samudayātmakam liṅga-s'arīram* cannot exist without the support of gross body.

KĀRIKĀ 42.*—*Prasaṅgena* has been rendered by *prasakti*⁸³ but it can be better rendered—'on account of.'

Vibhutva has been correctly explained by Vācaspati and Candrikā as *vaiś'varūpyāt*; but Gauḍa and Māṭhara interpret it—'as a king is supreme in his dominions.'

KĀRIKĀ 43.†—The *kārikā* has been made ambiguous by the commentators. Vācaspati thinks that this *kārikā* gives the division in *nimittu* and *naimittika*, while the next tells as to what *naimittikas* proceed from what *nimittas*. In the previous *kārikā* all had agreed to render *naimittika* as *sthūladehādi* and the other as *dharmādi*. But here *vaikṛtāḥ* is equated to *naimittikāḥ*

⁸² Vācaspati makes it modify *na tiṣṭhati*. ⁸³ Vācaspati.

* पुरुषार्थहेतुकमिदं निमित्तनैमित्तिकप्रसङ्गेन ।

प्रकृतेर्विभुस्त्वयोगात् नटवद्व्यवतिष्ठते लिङ्गम् ॥ ४२ ॥

† सांख्यिकाश्च भावाः प्राकृतिका वैकृतिकाश्च चर्माद्याः ।

दृष्टाः करणाभयिणः कार्याभयिणश्च कललाद्याः ॥ ४३ ॥

which are *dharmādyāḥ* according to the *kārikā*. Jayamaṅgalā introduces *kārikā* 46—the 16 *nimittanaimittikas* related before are here briefly stated as of four kinds. Vācaspati, Candrikā and Jayamaṅgalā divide the *bhāvas* in two types only but Māṭhara and Gauḍa divide them in three—(1) *sāmsiddhikāḥ* as of Kapila; (2) *prākṛtikāḥ* as of the sons of Brahman; (3) *vaikṛtikāḥ* as ours.

To Vācaspati and Gauḍa, *karāṇa* = *buddhi*, but to Māṭhara it is equal to *buddhikarmāntaḥ karāṇabhedāḥ trayodaśā*. Are *prākṛtikābhāvāḥ* limited to *karāṇas* only? The question rises in reading Jayamaṅgalā and Varṣīdhara. If *prākṛtikābhāvāḥ* were only in Kapila, the question is decided, otherwise both types of *bhāvāḥ* can have their *ās'raya* in *karāṇa* and *kūrya*.

An odd opinion appears in Candrikā—*prākṛtikāḥ* are those that stay as long as the thing itself, e. g., *aḥankāra*, etc., from *mahat*, and *vaikṛtikāḥ*, that stay by fits and starts.

KĀRIKĀ 44.*—Inclusion of *dakṣiṇābandha* in the *bandhūḥ* has been used as an evidence of the jealousy of the Sāṅkhya towards Vedic rituals. *Prakṛtibandha* is when one worships *Prakṛti* thinking it *Puruṣa*.⁸⁴ Māṭhara includes in it the eight *prakṛtis*. *Vaikṛtikāḥ* are when one worships *bhūtendriyāhankārabuddhiḥ* taking them for *Puruṣa*.⁸⁵ Māṭhara considers them due to *ais'varya* or due to believing *brahmādisthāna* as the final goal. *Adhastāt* is *sutalādiloka*⁸⁶ or *tiryaggyoni*.⁸⁷

⁸⁴ Vācaspati, Jayamaṅgalā. Why should Vācaspati not equate this *bandha* with his *aṣṭavidhāvidyā* in *karikā* 48?

⁸⁵ Vācaspati.

⁸⁶ Vācaspati, Candrikā.

⁸⁷ Jayamaṅgalā, Gauḍa, Māṭhara.

* धर्मेण गमनमूर्ध्वं गमनमधस्ताद् भवत्यधर्मेण ।

ज्ञानेन चापवर्गो विपर्ययादिप्यते बन्धः ॥ ४४ ॥

Dharma is not an important conception in the Sāṅkhya and therefore it is loosely interpreted.

KĀRIKĀ 45.*—Prakṛti is explained as *mahadahaṅkāra-bhūtendriyāṇi* by Vācaspati and *bhūtendriyāṇi* are replaced by *tanmātrāṇi* by Gauḍa, Māthara and Jayamaṅgalā. It is strange how *bhūtendriyāṇi* have been included in Prakṛti. Why should Vācaspati differ from what he has said in the previous kārīkā about *prakṛtibandha*? All have qualified *vairāgya* in the kārīkā by *jñānas'ūnya*, and that is necessary because *vairāgya* coupled with *jñāna* alone is a means to liberation as mentioned in the Sāṅkhya Sūtra.

KĀRIKĀ 46.†—Keith⁸⁸ thinks that the kārīkās 46 to 51 are possibly later interpolations. The reason given is that they uselessly reclassify the *pratyayasarga* in a different manner from what has been done in the previous two kārīkās and kārīkā 23. The argument is not correct because there appear other such unimportant kārīkās in the body of the work and their presence should be accounted for by the further *vireka*, distinctive knowledge, they give. The kārīkās, if this procedure is admitted, will also lose their importance of determining the character of the Śaṣṭitantra. Gauḍa and Māthara have become crude in trying to become simple and illustrative about the divisions:—*as'akti* as after properly seeing the post, one is not able to remove doubt; *tuṣṭi*, he is not anxious to know the post because

⁸⁸ In 'The Sāṅkhya System,' p. 85.

* वैराग्यात् प्रकृतिलयः संसारो भवति राजसाद्रागात् ।

प्रेमर्याद्विघातो विपर्ययात् तद्विपर्यासः ॥ ४५ ॥

† एष प्रत्ययसर्गो विपर्ययाशक्तितुष्टिसिद्धयर्थः ।

गुणवैषम्यविमर्हेन तस्य भेदास्तु पञ्चाशत् ॥ ४६ ॥

of what use is that knowledge to him; *siddhi*, he sees the creeper that runs along the post and he has the knowledge of the post.

Siddhi alone is regarded capable of bringing salvation, and Gauḍa says that *tuṣṭi* is the *tāmasa* knowledge and *siddhi* the *sāttvika* knowledge of persons on the path of liberation.

KĀRIKĀ 47.*—How can *asmitā*, *rūga*, *dveṣa* and *abhini-
ves'a* be *viparyayas*? The answer is that though they do not proceed from *viparyaya* still they are of the nature of *viparyaya*. Candrikā says that the propriety of saying *karaṇavaiḥ* is in debarring many more *as'aktis* caused by diseases, and in limiting the number to twenty-eight.

KĀRIKĀ 48.†—Vācaspati suggests, as if, leaving *avidyā*, the remaining *viparyayas* affect only *devāḥ*, gods. It seems that *avidyā* alone matters for common people; and the rest, because they include *diṭṭyādiḥ* and *ānimādayaḥ*, affect yogins.

KĀRIKĀ 49.§—*Indriyavadha* cannot be *pratyayasarga*; it may be partially *aṅkūrasarga*; and therefore it can be called *pratyayasarga* only indirectly because it proceeds from *aṅkāra* which is in *pratyayasarga*.⁸⁹

⁸⁹ Jayamaṅgalā.

* पञ्च विपर्ययभेदा भवन्त्यशक्तिश्च करणवक्तव्यात् ।

अष्टाविंशति भेदाः तुष्टिर्नवधाऽष्टधा सिद्धिः ॥ ४७ ॥

† भेदस्तमसोऽष्टविधो मोहस्य च, दशविधो महामोहः ।

तामिस्रोऽष्टादशधा, तथा भवत्यन्धतामित्रः ॥ ४८ ॥

§ पृक्कादशेन्द्रियवधाः सह बुद्धिवधैरशक्तिरुद्दिष्टा ।

सप्तदश वधा बुद्धेर्विपर्ययात् तुष्टिसिद्धीनाम् ॥ ४९ ॥

KĀRIKĀ 50.*—Vācaspati and Māṭhara say that *viśayas* are five and *uparamas* are also five. If the similarity is only in number, the expression is harmless, but if it denotes causal relation, the statement cannot be justified because each *uparama* does not proceed from one *viśaya* separately but it proceeds from the collective restraint of the five objects. Candrikā and Gauḍa avoid such ambiguity. Rāmāvatāra Śarmā realized the difficulty and, therefore, he divided *uparamas* into two kinds—firstly, the five *vairāgyas* arising from seeing the futility of the five enjoyable objects, and, secondly, from seeing the dark side of *arjanarakṣaṇa*, etc.

*Prakṛtyākhyā*⁹⁰ is when one feels that the realization of true knowledge is a natural phase of Prakṛti and therefore it needs no meditation, etc.,⁹¹ or when one knows the Prakṛti, its *saṅṣṭanirguṇatva* and its similar products and is satisfied with that,⁹² or when one knows the Prakṛti but not its *saṅṣṭanirguṇatva*, etc.⁹³ Candrikā names *megha*, the *ādhyātmika tuṣṭi* that Vācaspati calls *ogha*. Rāmāvatāra Śarmā thinks that *salila* is actually *s'arīra* and it has been formed by suffixing *iran* to the root *sar*. *R* has been replaced by *L* because they are the same. *Ogha* and *vṛṣṭi* have been so called because they resemble rain in uncertainty.

The names of the five *bāhyāḥ tuṣṭayaḥ* are variously given :—*pāram*, *supāram*, *pārāpāram*, *anuttamāmbhaḥ*, *attamāmbhaḥ* (Vācaspati, Candrikā), *sutamah*, *pāram*,

⁹⁰ These four are differently given in Sāṅkhya Saṅgraha as *paramātmatva* in Prakṛti, *buddhi*, *ahaṅkāra* and *tanmātras*.

⁹¹ Vācaspati, Candrikā, Jayamaṅgalā.

⁹² Gauḍa.

⁹³ Māṭhara.

* आध्यात्मिकाश्चतस्रः प्रकृत्युपादानकालभाग्याख्याः ।

बाह्या विषयोपरमात् पञ्च, नव तुष्टयोऽभिहिताः ॥ ५० ॥

sunetram, *nārikam*, *anuttamāmbhasikam* (Gauḍa), *tāram*, *sutāram*, *sunetram*, *sumaricam*, *uttamāmbhasikam* (Māṭhara), *sutāram*, *supāram*, . . . , *anuttamāmbham*, *uttamāmbham* (Jayamaṅgalā). This shows the uncertainty about their names. Rāmavatāra Śarmā has forced some interpretation into the names given by Vācaspati—the first is called *pāra* because it carries one beyond the pains of earning; the second is called *supāra* because one may be tempted to enjoy even when one has realized the troubles of earning, but it is practically impossible for one to think of enjoying when one sees the troubles of protecting; the third is called *pārāvāra* because one who observes depreciation is at times tempted, and at others not tempted; the fourth is *anuttamāmbhaḥ* because it arises from a selfish desire, i.e., on account of the fear of diseases in enjoyment; and the fifth is *uttamāmbhaḥ* because it is prompted by mercy.

KĀRIKĀ 51.*—Vācaspati has explained the five *siddhis* in two ways and the other commentators have adhered to one method or the other, or they have drawn material from both the sets. The first meaning given by Vācaspati looks artificial. He has distorted the meanings to class the eight *siddhis* into *hetu*, *hetu-hetumatī* and *hetumatī*. He could not have remained satisfied without introducing regularity where it was wanting. The other meaning sounds more correct and natural because in it there is neither the necessity of twisting the sense of words, nor of changing their order. This meaning has been picked up by Jayamaṅgalā and there is every possibility that Vācaspati borrowed it

* ऊहः शब्दोऽव्ययं दुःखविवाताख्यः सुखप्राप्तिः ।

दानं च सिद्धयोऽर्थो सिद्धेः पूर्वोऽङ्गुनास्त्रिविधः ॥ ५१ ॥

from Jayamaṅgalā, or that there were two concurrent traditions.

Vācaspati thinks that *aṅkus'a* is used in the sense of distractive, *nivāraka*, and therefore, for him the threefold *aṅkus'a* is *viparyaya*, *as'akti* and *tuṣṭi*. Vijñāna says that it means attractive, *ākaraṣaka*, and therefore the threefold *aṅkus'a* is *ūha*, *s'abda* and *adhyayana*; *suhṛtprāpti* and *dāna* being of lesser importance. The objection that *tuṣṭi* and *atuṣṭi* cannot be both averse to *siddhi* is answered thus—that they represent two independent *dharma*s and not the absence of each other. *Ūha*, etc., are themselves *siddhis* and therefore they should not be counted as *aṅkus'a*. Vācaspati is therefore correct and the confusion arises because *aṅkus'a* bears a double meaning.

The *atuṣṭis* and *asiddhis* can be settled with great difficulty. Gauḍa and Māthara have given them opposite names because they represent opposite ideas—*anambhaḥ*, *asalilaḥ*, etc.; but Jayamaṅgalā gives to the *asiddhis* the names *moṣamuṣṇamānoparamityādyāḥ*.

KĀRIKĀ 52.*—Naturally *bhāva* means *pratyayasarga* and *līṅga*, *sūkṣmaś'arīra*. They have been used in previous kārīkās in this sense but in this kārīkā their sense has been slightly strained. Vācaspati makes *līṅga* = word, etc., and the twofold body, and *bhāva* = the thirteen *karaṇa*s which are not possible without *dharma*, etc., because these two *sarga*s are essential for the enjoyment and release of *Puruṣa*. According to Gauḍa, *līṅga* is *tanmāstrasarga* up to the fourteen *bhūta*s; according to Candrikā it is the non-visible group of *mahat*, etc.,

* न विना भावैलिङ्गं न विना लिङ्गेन भावनिवृत्तिः ।

लिङ्गाख्यो भावाख्यस्तस्माद् द्विविधः प्रवर्तते सर्गः ॥ ५२ ॥

and according to Māthara, it is *sūkṣmas'arīra* and the thirteen *kaṇaṣas*. Vijñāna regards the two kinds more closely to a creation of intellect, regarding *līṅga* as *buddhi* itself and *bhāva* as its conditions.

KĀRIKĀ 53.*—There is no harm in calling the *bhautikasarga* as a phase of the *līṅgasarga*: Jayamaṅgalā and Māthara hint it as a third *sarga*. Aniruddha on sūtra 3. 46 divides the whole creation into six—*sura*, *asura*, *nara*, *preta*, *nāraka* and *tiryak*, and *sthāvara* are included into *nāraka*. Candrikā has two alternative devices for the case of pot, etc.—(1) they are not included because *bhautika* means bodily, or (2) they are to be included in *sthāvara*. The latter view is held by Vācaspati.

KĀRIKĀ 55.†—*Līṅgasyāvinivṛtteḥ* is dissolved in two ways by Vācaspati—(1) *līṅgasya avinivṛtteḥ*, (2) *līṅgasya āvinivṛtteḥ*. The latter device is resorted to by Gauḍa, Candrikā, Māthara, and Jayamaṅgalā. Māthara reads *saṁsena* = *saṅkṣepeṇa* in the *kārikā* instead of *svabhāvena*. Jayamaṅgalā thinks that *jarā* and *maṛaṇa* include *garbha* and *janma* also. *Līṅga* should mean *sūkṣmas'arīra* because that will suit the belief that *līṅga* disappears after *viveka* only.

KĀRIKĀ 56.§—Māthara and Gauḍa have given a worldly example of *svārtha*;—as one does his friend's work as

- * अष्टविकल्पो देवस्यैर्यग्योनेनश्च पञ्चधा भवति ।
मानुष्यश्चैकविधः समासतोऽयं त्रिधा सर्गः ॥ ५३ ॥
ऊर्ध्वं सत्त्वविशालस्तमोविशालश्च मूलतः सर्गः ।
मध्ये रजोविशालो ब्रह्मादिस्तम्बपर्यन्तः ॥ ५४ ॥

- † तत्र जरामरणकृतं दुःखं प्राप्नोति चेतनः पुरुषः ।
लिङ्गस्याविनिवृत्तेः, तस्माद् दुःखं स्वभावेन ॥ ५५ ॥

- § इत्येष प्रकृतिकृती महदादिविशेषभूतपर्यन्तः ।
प्रतिपुरुषविमोक्षार्थं स्वार्थं इव परार्थं आरम्भः ॥ ५६ ॥

if it is for himself. Candrikā extracts another shade of meaning. It says—as others work for their own interest, so the movement of Prakṛti for the sake of Puruṣa is also possible because movement requires some sort of purpose. *Vimokṣārtham* according to Vācaspati is to indicate that the ever-active Prakṛti does stop for some particular Puruṣa, who has gained knowledge; and according to Candrikā it is to indicate that the world may cease for one but continue for the rest.

KĀRIKĀ 57.*—Gauḍa, Māṭhara and Jayamaṅgalā apply the example to *niṣṛṭti* also—as the cow stops giving milk when the calf is nourished. Rāmāvatāra Śarmā says that a cow does not give milk as long as she does not give birth to a calf, though she takes her regular food; this is the force of *vatsaviṛddhaye*.

KĀRIKĀ 59.†—*Prakāś'ya* cannot mean after giving direct knowledge of Pradhāna because it is always to be inferred. Therefore *ātmānam* in the *kārikā* means *s'ābdādyātmanā*. The same can be further elucidated by what Abhyaṅkara⁹⁹ says on the necessity of postulating *bhūtas* and *indriyas*—the formula is that liberation is caused by the knowledge of the difference in Puruṣa and Prakṛti but Prakṛti is too subtle to be known and it can be known through its effects only; *prakṛti-*

⁹⁹ In commenting on Sarvadars'anasāṅgraha, Bhandarkar O. R. I. Publication, p. 319.

* वत्सविबुद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य ।
पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य ॥ ५७ ॥
औत्सुक्यनिवृत्त्यर्थं यथा क्रियासु प्रवर्तते लोकाः ।
पुरुषस्य विमोक्षार्थं प्रवर्तते तद्वद्व्यक्तम् ॥ ५८ ॥

† रक्तस्य दर्शयित्वा निवर्तते कर्तृकी यथा-जुलम् ।
पुरुषस्य तथाऽऽत्मानं प्रकाश्य विनिवर्तते प्रवृत्तिः ॥ ५९ ॥

vikṛtis are also difficult to know and therefore *bhūtas* and *indriyas* are admitted as *tattvas*; and there is no necessity of multiplying the *tattvas* by further accepting cow, pot, etc., separately.

How can Prakṛti, which is *viḥva*, turn aside? The trouble could be simplified, if it was held that the Prakṛti did not turn aside but that it was only recognized in its true colour and so the *samsāra* ceased for the individual Puruṣa. This explanation would have been faultless, but the Sāṅkhya bases all movement in Prakṛti on its *samyoga*⁹⁵ with Puruṣa⁹⁶ without which it will remain always inactive. The meaning of *samyoga* cannot be restricted to sympathetic response⁹⁷ because Puruṣa is quality-less.

Some say that after the release of Puruṣa, Prakṛti keeps aloof, assuming the form of some god. Different *tattvas* having different superintending deities, *adhi-daiya*, is a conception of the later Sāṅkhya.

KĀRIKĀ 60.*—Vācaspati and Candrikā have used the *kārikā* to strengthen the pre-mentioned idea of selflessness in Prakṛti, but Māṭhara and Gauḍa wrongly think

⁹⁵ But in *kārikā* 66, *samyoga* is left of no importance—creation is due to ignorance and it ceases when Prakṛti has accomplished the enjoyment and release of Puruṣa because then there remains nothing more for it to do, even if there is *samyoga*.

⁹⁶ Pāñcarātras add one more principle, *kāla*.

⁹⁷ *Vijñāna* holds a real contact and differentiates between contact and change; therefore contact does not bring change in Puruṣa.

* नानाविधैरुपायैरुपकारिभ्यः पञ्चतारेणः पुंसः ।

गुणवत्कृणुष्व सततस्तत्त्वार्थमपार्थकं चरति ॥ ६० ॥

that the *kārikā* gives some clue to the cause of cessation of activity in *Prakṛti*. Māṭhara has well characterized the relation of it and *Puruṣa* as—like the feather of a peacock he is painted only on one side.

KĀRIKĀ 61.*—Gauḍa has a quaint explanation in store—*Prakṛti* has no further cause and therefore it does not again come in view of the released *Puruṣa*; for that reason it is *sukumārataṛa*,⁹⁸ i.e., it has no better lord over it like *is'vara*, etc., as its cause. While *Jaya-maṅgalā* says that before knowledge *Prakṛti* shows itself only in *vyakta* form and when knowledge is attained, it feels that it has no subtler⁹⁹ form than *avyakta*. It should plainly mean sensitiveness.¹⁰⁰ *Vaṁśīdhara* uselessly tries to justify on all fours the example of *kala-padhā* by saying that it refers to the *jaḍa* body and *buddhi* that looks *cetana* on account of the proximity of *Puruṣa*; but he has not noted a greater disharmony when *Vācaspati* and *Gauḍa* say that she does not see other persons.¹⁰¹ The case is opposite with *Prakṛti*; it ceases for the *Puruṣa* who has the discriminative knowledge, and continues to charm the remaining lot.

⁹⁸ Here = *subhogyatara*. ⁹⁹ Here = *sūkṣmatara*.

¹⁰⁰ *Nyāyamañjari* objects to the delicacy of *Prakṛti* which is enjoyed by infinite number of *Puruṣas*; and Hall in translation of Gore: 'Hindu Phil. Systems', objects because it is insentient.

¹⁰¹ They could have safely said that she does not see again the same person.

* प्रकृतेः सुकुमारतरं न किञ्चिदस्तीति मे मतिर्भवति ।

या दृष्टास्तीति पुनर्न दर्शनमुपैति पुरुषस्य ॥ ६१ ॥

तस्माच्च बध्यते नापि मुच्यते नापि संस्तरति कञ्चित् ।

संस्तरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥ ६२ ॥

KĀRIKĀ 63.*—Candrikā wrongly says that *ātmanā* = *buddhirūpeṇa* and *ātmanam* = *puruṣam*, Prakṛti binds itself by itself, no blot stains the Puruṣa.¹⁰² How is *acetana* Prakṛti either bound or released? *Bhoga* will mean *avasthā*, *lakṣaṇa*, and *pariṇāmabhedas* that are visible in Prakṛti.

KĀRIKĀ 64.†—*Kevalam* = not mixed with *viparyaya*¹⁰³ but Candrikā strangely equates it with what is visible to Puruṣa only, which is not a sound expression because of the disinterestedness of Puruṣa.

KĀRIKĀ 65.§—*Svasthaḥ—ātmani sthito na prakṛtiṣṭhaḥ, tataḥ prakṛteḥ nivṛttatvāt* according to Jayamaṅgalā; but Vācaspati reads *susthaḥ* and strains its meaning to suit the context—he still has a slight mixture of *sattviki buddhi*,¹⁰⁴ otherwise he cannot see Prakṛti. Vācaspati admits this mixture only in *Jīvanmukta* state; but what is the harm if it continues in *mokṣa* state also? It will then facilitate the understanding of the multiplicity of Puruṣas even when they are released.

¹⁰² Strengthened by *saiva* in the second half of the *kārikā*.

¹⁰³ Vācaspati, Gauḍa.

¹⁰⁴ Tilak in *Gitārahasya* thinks it a device to avoid increasing the number of *guṇas* by accepting one more finer state.

* स्म्यैः सप्तभिरेव तु बभूव्यात्मानमात्मना प्रकृतिः ।

सैव च पुरुषाय प्रति विमोचयत्येकरूपेण ॥ ६३ ॥

† एवं तत्त्वान्मासाकस्मि न मे नाहमित्यपरिशेषम् ।

अविपर्ययाद्विशुद्धं केवलमुत्पद्यते ज्ञानम् ॥ ६४ ॥

§ तेन हि क्षम्यमानमर्थवशात् सप्तकपविभिक्षात् ।

प्रकृतिं पश्यति दुःखं प्रेक्षकवदवस्थितः संस्रवः ॥ ६५ ॥

KĀRIKĀ 66.*—Gauḍa and Māthara have given two worldly examples to illustrate the cessation of all activity in Pradhāna—(1) when debts are cleared, and (2) as no progeny from cohabitation of the old.

KĀRIKĀ 67.†—*Jīvanmukta* state¹⁰⁵ is not possible because when indiscrimination is destroyed there can remain no body. *Vijñāna*¹⁰⁶ surmounts the difficulty by saying that indiscrimination and actions work only through *saṃyoga* and this *janmākhyasaṃyoga* is not destroyed without the fruition of *prārabdha*.

KĀRIKĀ 70.§—Rāmāvatāra Śarmā has pointed out *yatibhaṅga* in 'Pāñcas'ikhāya tena.'

The last three kārīkās are missing in Gauḍa-pāda-Bhāṣya. Wilson was the first man to point out that the Sāṅkhya-Kārīkā had only 69 verses and one verse was lost. Mr. Tilak reconstructed the missing verse from bhāṣya on kārīkā 61 and thought that it was

¹⁰⁵ Yogavārttika thinks that *asamprajñātayoga* is superior to knowledge because it overcomes *prārabdhakarma*.

¹⁰⁶ On Sūtra 1. 24.

* रज्ज्वत् इत्युपेक्षक एको दृष्टाहमित्युपरमस्येका ।

सति संयोगेऽपि तयोः प्रयोजनं नास्ति सर्गस्य ॥ ६६ ॥

† सम्यग्ज्ञानाधिगमाद्वर्मादीनामकारणप्राप्तौ ।

तिष्ठति संस्कारवशाच्चक्रभ्रमवद्धृतशरीरः ॥ ६७ ॥

प्राप्ते शरीरभेदे चरितार्थत्वात् प्रधानविनिवृत्तौ ।

ऐकान्तिकमात्यन्तिकं भयं कैवल्यमाप्नोति ॥ ६८ ॥

पुरुषार्थज्ञानमिदं गुह्यं परमर्षिणा समाख्यातम् ।

स्थित्युत्पत्तिप्रलयाश्चिन्त्यन्ते यत्र भूतानाम् ॥ ६९ ॥

§ एतत्पवित्रमन्त्रं मुनिरासुरस्येऽनुकम्पया प्रददौ ।

आसुरिरपि पञ्चशिलाय तेन च बहुधा कृतं तन्त्रम् ॥ ७० ॥

dropped because it was very atheistic. But it is not clear on what ground the loss of one *kārikā* is manifest. If the already existing 70th verse is to be rejected as not forming an essential part of the *Saptati*, the 69th verse can also be rejected on the same ground. Disquisition of the principles of the Sāṅkhya is over at the 68th *kārikā* and if the 69th *kārikā* is necessary to impress the authenticity of the work, the 70th is needed to give the line of succession of the old teachers, and the uninterrupted tradition of the system.

शिष्यपरम्परयाऽऽगतमीश्वरकृष्णेन चैतद्वार्त्ताभिः ।

संक्षिप्तमार्थमतिना सम्यग्विज्ञाय सिद्धान्तम् ॥ ७१ ॥

सप्तस्यां किल वेऽर्थास्तेऽर्थाः कृत्स्नस्य षष्टितन्त्रस्य ।

आख्यायिकाविरहिताः परवादविवर्जिताश्चापि ॥ ७२ ॥

श्रीकपिलमहामुनिप्रणीतानि

सांख्यरत्नाणे

तथा च

श्रीमदीश्वरकृष्णप्रणीताः

सांख्यकारिकाः

मेधाकरशास्त्रिणां प्रस्तावना सहिताश्च

विद्वाद्भर

विष्णु वेङ्कटेश सोवनी, एम.ए., एल्.एल.बी.

द्वयैतैः संशोधिताः

पुण्यपत्तने

ओरेंजेंटल बुक एजन्सी

१९३५

प्रस्तावना ।

आत्मानात्मपदार्थवर्णनाय प्रवृत्तानि शास्त्राणि हि दर्शनशास्त्राणीति निगद्यन्ते । तानि पुनः कपिलाक्षपाद् (गौतम) कणाद् (उल्क) जैमिनि पतञ्जलि कृष्णद्वैपायन (व्यास) महर्षिभिः संपादितानि क्रमेण सांख्यन्याय-वैशेषिकमीमांसायोगोत्तरमीमांसानाम् अध्येयवद्भिन्नेषु । ज्ञानकाण्डापरपर्याय-वाचीश्रुपनिषद् विद्यामूलकानि शास्त्राण्येतानि मोक्षविषयिणीं विषयां विस्तार-यितुमलन्तरां मुमुक्षूणामित्यलमतिगिरा । अनस्तेगमितमहिमान्यलौकिक-ज्ञानाधिकरणानि चाभूनि लोकीत्तरचमत्कारव्याप्तिमङ्गलविद्यापरपर्यायोपनिष-त्प्रादुर्भूतिसमकालमेव लोके प्राकाशन्तः । तदक्षराधिगतिहेतुतयाऽविरतं विप-श्चिञ्जिराद्रियमाणानि परमोपकारीणि तान्वधुनापि सूत्रवृत्तिभाष्यरूपशरीरैः मूर्ता-नीलादिवत्काशे समुल्लसितानि बरीवर्तन्ते । परमप्रतिपन्नमनीषावन्तो वयं तान्यु-पेक्षामहेऽन्वहमिति सुतरामसमञ्जसो विन्यः । दर्शितं हि परापरतया विद्यानां द्वैविध्यम् । तत्र ऋगादिरपरा प्राणिनां भोगभूतये प्रवृत्ता परा च निःश्रेयसायेति । न जातु कश्चित् जीवातुर्भोगभूतिं कैवल्यं वा उपेक्षेतेति भगवती श्रुतिः समाह “ आत्मा भारे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यश्च ” इति । एतदेवाभि-ध्याय महर्षयः शमदमादिषट्कसंपत्तिपरकालं ब्रह्म जिज्ञासितव्यमिति शासनी दर्शनानि प्रादुरदधुः ।

तदेतदन्तःपातिविषयेषु तावज्जगत्समीलोचयितुमर्हम्—किमिदं जगदिति ? प्रकृतिपरिणाममयं विंशतितत्त्वात्मकं तदिति कापिलं मतम् । योगदर्शनकारो-प्येवमेव समर्थयति सांख्यमतवत् । परमाण्वारब्धसंयोगवियोगजन्याकृति-विशेषस्तदिति म्यायसिद्धान्तः । तत्सहायो वैशेषिकोऽपि तद्वन्मन्यते । स्वरूप-तोऽनाद्यनन्तप्रवाहरूपसंयोगवियोगवज्जगद्विधारयति जैमिनिः । नानारूप-क्रियात्मकं मायापरिणामः चैतन्यवर्त एवेति मायावादिनः ।

तद्वर्जं त्रिगुणात्मकप्रकृतिरिति सांख्यतः । कर्मानुयोगं प्रकृतिस्तद्विधायक इत्येवेति पतञ्जलिः । ईश्वरादिनवपरमाणव इति नैष्यायिकाः वैशेषिकाश्च । जीवादष्टपरमाणव इति जैमिनिः । अभिन्ननिमित्तोपादानमीश्वर इति वेदाश्रितः ।

ईश्वरो नित्येच्छाज्ञानादिगुणवान् विभुः कर्तृविशेष इत्यास्तिकः । सांख्योऽनास्तिकश्चेत्परस्थाने पुरुषविशेषो नानाव्यक्तिरनेकसंख्य इति यावद् ब्रूते । क्लेशकर्मविपाकाक्षयैरपरामृष्टः पुरुषविशेष ईश्वर इति पतञ्जलिः । नित्येच्छाज्ञानादिगुणवान् विभुः कर्तेति न्यायवैशेषिकौ । शून्यमेवेति जैमिनिः । मायाव्यतिष्ठश्रेतन इति मायावादिनः ।

जीवस्वरूपे मिर्णयेऽसंगश्रेतनो विभुर्नामा भोक्ता च स इति सांख्या योयश्च । ज्ञानादिचतुर्दशगुणवान् कर्ता भोक्ता जडः विभुर्नामा चेति न्यायवैशेषिकौ । जडचेतनारमको त्रिभुः नाना कर्ता भोक्तेति मीमांसकाः । अविद्याविशिष्टश्रेतन इति अद्वैतिनः ।

केन हेतुना बन्धते इति बन्धहेतुं निर्णयन्ति—अविवेको बन्धहेतुरिति सांख्ययोगी । अज्ञानमिति न्यायवैशेषिकौ । त्रिविधकर्माणीति जैमिनिः । अविद्यैवेत्यद्वैती ।

बन्धशब्दस्य परिभाषानिर्णयः—अध्यात्मादित्रिविधदुःखानि बन्ध इति सांख्यो वदति । प्रकृतिपुरुषसंयोगजन्याविद्याविक्लेशपंचकं बन्ध इति पतञ्जलिः । एकविंशतिदुःखानीति न्यायवैशेषिके । नरकादिदुःखसम्बन्ध इति मीमांसकः । अविद्या तत्कार्याणीति मायावादिनः ।

मोक्षपदार्थः क इत्यत्र त्रिविधदुःखध्वंसो मोक्ष इति सांख्यः । प्रकृतिपुरुषसंयोगाभावपूर्वकाविद्यादिपंचक्लेशात्यन्तविरहः इति योगः । एकविंशतिदुःखध्वंस इति न्यायवैशेषिकौ । स्वर्गप्राप्तिरिति मीमांसकः । अविद्यातत्कार्यहानपूर्वकपरमानन्दविन्दनमिति वेदान्तिनः ।

मोक्षसाधनानि जिज्ञासितव्यानीत्युच्यते—प्रकृतिपुरुषविवेको मोक्षसाधनमिति सांख्यः । निर्विकल्पकसमाधिपूर्वको विवेक इति पतञ्जलिः । इतरभिन्नात्मज्ञानमिति गौतमकणादी । वेदविहितकर्मेति जैमिनिः । ब्रह्मात्मैक्यबोध इति वेदान्तिनः ।

उद्दिष्टं संक्षेपेण बहुवर्णनस्य विषयजातम् । इदानीं सांख्यशास्त्रं मीमांसमतैर्वदद्भुभूतं तन्निवेद्यते—नास्तिककविकेन स्वयं पूर्वमुपनिबद्धस्य सांख्यप्रबन्धसंक्षेपस्य तत्त्वसमासस्यस्य द्वाविंशतिसंख्यकस्य संक्षिप्तसूत्रस्य विस्तरेण चध्यायात्मकोऽथ त्रिविधदुःखात्यन्तनिवृत्तिसत्यन्तपुरुषार्थ इत्यारम्भ्य ब्रह्म

तद्वा तदुचितिरित्येतावत्पर्यन्तः सूत्रोपनिबद्धः ग्रन्थो व्यरचि । तदनुपादेयत्वं चापि महाभारतादौ कथितम् । कर्दमादेवदृष्ट्यामभिजातस्य लेश्वरसांख्य-
वादिनः कपिलस्योपदेशसूत्राणि त्विदानीं नोपलभ्यन्त इत्यनुसन्धायकानां परामर्शः । संभाव्यते चैतन्नास्तिकसांख्यवादसमृद्ध्या नामाविधप्रसूमरमिध्या-
तर्कवितर्कसंघर्षप्रकर्षसम्बन्धतमसि किञ्चिदस्मिन् सम्भूयम्, इति कर्णाकर्णिकाऽपि
भेरुकांतराः । आस्तिककपिलस्य भगवद्भवतारता—“सिद्धानां कपिलो मुनिः”
इति भगवद्वाक्येन व्यक्तैव । श्रुत्वा च “अपि प्रसूतं कपिलं यस्तमग्रे ज्ञानैविभ-
र्तिं जायमानं च पश्येत्” इति, अनया सिद्धा । तस्येवमपि चर्यः कपिलस्य
परिचयमवामुं भूमा प्रयासोऽपेक्षितः ।

इदानीं वैशेषिकाक्षरैः सांख्यमतं स्मर्यम्—सत्त्वरजस्तमसां सांख्यावस्था
प्रकृतिः । साचैकैव । पुरुषास्तु परं भिद्यन्ते । ते च नित्याः । अपरिणामिनो
नित्यचैतन्यस्वभावाः । ते च पंगवोऽपरिणामित्वात् । प्रकृतिस्त्वेव
जडत्वात् । यथा विश्वभोगेच्छा प्रकृतिपुरुषभेदविद्वक्षा च प्रकृतेर्भवति
तदास्य पुरुषोपरागवशात् परिणमते । तस्याश्चाद्यः परिणामो बुद्धिरन्तः-
करणविशेषः । बुद्धिरेव महत्त्वम् । सा च बुद्धिर्दण्डवन्निर्मला । तस्याश्च बहिरि-
न्द्रियप्रणादिकया विषयाकारो यः परिणतिभेदो घट इति पट इति-आकारकस्त-
ज्ज्ञानं वृत्तिरिति चाख्यायते । स्वच्छायां बुद्धौ वर्तमानेन ज्ञानेन चैतन्यस्य
पुरुषस्य भेदाग्रहात् अहं जानामीति योऽभिमानविशेषः सैवोपलब्धिः । अक्-
कन्दनादिविषयसन्निकर्षात् इन्द्रियप्रणादिकयैव सुखदुःखाद्याकारो बुद्धेरेव यः
परिणामविशेषः स प्रत्ययः । अत एव ज्ञानसुखदुःखेष्वपि परिणामविशेष-
वर्माधर्माः सर्व एव बुद्धेः परिणामविशेषाः सूक्ष्ममत्प्रतया प्रकृतत्वेव वर्त-
मानाः अवस्थाभेदाद्वाविर्भवन्ति तिरोभवन्तीति च । पुरुषस्तु एकरपलशक्वासे-
ल्लयः प्रतिविबधते बुद्धौ । तन्मते तत्त्वानि पञ्चविंशतिः । मूलप्रकृतिः महत्त्वम-
हङ्कारः शब्दस्पर्शरूपरसगन्धाः पञ्चतन्मात्राणि पञ्चभूतानि पञ्चज्ञानेन्द्रियाणि
पञ्चकर्मेन्द्रियाणि मनः पुरुषश्च परिणामवाद् । केवला प्रकृतिः केवला
विकृतिः प्रकृतिविकृत्युभयमनुभवं च । तथाच—“मूलप्रकृतिरविकृतिः
महदाद्याः प्रकृतिविकृतयः सप्त । षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः
पुरुषः”—इतिन्यायकोशतोऽध्याहृतम् । (पृष्ठ १०५)

स्फुटतराकरिदमपि ज्ञेयम् द्वैताद्वैतपरेषु दर्शनग्रन्थेषु पूर्वमीमांसाऽदृष्टवादि-
नो, वेदान्तहिंक्षितोऽद्वैतपरः द्वैतपराणि चेताराणि सिद्धानि दर्शनानि केवलमेकमे-
वाद्वितीयं ब्रह्मेति स्वानुभूत्येकमानस्याः ओ विदुः गुणातीतत्वात्नेर्जयाय तावद्
वेदान्तशास्त्रं प्रकृतं तद्वत् प्रकृतेः परः परः पुरुष इति सेश्वरसांख्यैरक्षरः स्थिरीकृ-
तः । 'विज्ञातारमरे केन विजानीयात्' इति संभाव्य कापिलं शास्त्रं कर्म्याः
प्रकृतेः समालोचकं पुरुषतत्त्वमपरं प्रकृतेः परं निरूपेयीत् अयं च सत्कार्यवादः ।
अन्वया कथमसतः सज्जायेतेति विप्रतिपत्तिरापद्येत सुतराम् । अचेतना-
चेतनोत्पत्तिं विचक्षन्तः सांख्यसत्कार्यवादेन द्वारा परास्ताः । स्वयं स्वस्वकम्भा-
रोहणवदसंगतं कर्म्याः प्रकृतेः स्वज्ञात्रीत्वमिति सांख्यीया युक्तिः ।

अद्वैतवादे प्रकृतिपुरुषतत्त्वे एकरूपत्वेन गृहीते मायया च पिण्डं ब्रह्माण्डं च
प्रकल्प्य स्वाभिमतं मतं स्थापितम् । यथा चोक्तं—

‘कर्तृतन्त्रं भवेत् कर्म कर्मतन्त्रं शुभाशुभम् ।

प्रमाणतन्त्रं विज्ञानं मायातन्त्रमिदं जगदिति ।

सांख्यरपि प्रकृतिं विविच्य तद्विकृतिरूपमनोबुद्धयर्हकारपदार्थाः प्रकृतेर-
वयवा गुणा वा वर्तन्ते इति तेभ्यः परः पुरुषोऽस्तीति स्वमतं स्थापितम् ।
उक्तं चापि तैः—

“कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते” इति । गी० १३, २०

बौद्धाः काणादाश्च परमाणुभ्यो जगदेतन्मन्वानाः परमाणुसंयोजयित्रीं
शक्तिं ख्यापयितुं न पारयन्ति इति तेषामारंभवादं स्थगयितुं सत्त्विकं प्रकृ-
तम् । सांख्यास्तु परमाणुरूपावयवभेदाभावयती प्रकृतिः, प्रधाना, गुणक्षोभिणी,
बहुधानका, प्रसन्नधर्मिणी चास्तीति समाख्याय सर्गरचनैकमिसर्गां तां सिद्धान्त-
यन्ति । अद्वैतिनां सगुणसृष्टिं यावदेवैतस्य सत्कार्यवादस्योपयोगो मतः ।
निर्गुणात् सगुणीत्पत्तौ तु तैः अघटनघटनापटीयसी माया शरणीकृता ।

एवमेकस्यैव मूलपदार्थस्य विकासाद् विविधजगद्विकासोऽपीति अर्थात्
एकस्या एवाव्यक्तप्रकृतेर्विधिव्यक्तसर्गो जायत इति सांख्यैः चारुतरो विषयः
समुपन्यस्तः ।

वैशेष्ये । तत्कालोत्पत्तेर्ये गुणानां सन्निवृत्तिरिति कार्ये स्वात्मव्यवहारो भवतीति
सांख्यानां निवेद्यम् । अन्यथा नीरादृ दध्युद्भवः किं न स्वादिति समाधातुं दुःशक्तं
स्वात् । कर्मस्य नास्ति न तत्कार्येऽपीति सांख्यवाद् । इदमेवाहृतवादिनां मिथम् ।

अष्टमकारिकायां प्रकृतिर्व्यवपीन्द्रियप्रत्यक्षगोचरा न भवति तथापि तस्याः
आस्तित्वं सौदम्येण नूनं इष्टम् । अनेकव्यक्तपदार्थावलोकनं प्रकृतेरस्तित्वसं-
धारयति ।

सांख्यैः प्रकृतिर्भिरवयवाः समुद्दिष्टाः । काणादयः प्रत्येकपरमाणुस्वतन्त्र-
व्यवस्थाऽवयवविता निर्धारिता परमाणूनां तत्र परमाणुद्वयमध्ये केन पदार्थेन
स्थीयतामिति शिष्यते प्रश्नः ।

उक्तं तावदतिवचनेन । प्रकृतिपुरुषयोरुभयभेदज्ञानं कैवल्यमिति सांख्याना-
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इयं च कैवल्यायोपयुज्यत इति दिक् ।

राजकुमारकॉलेज

रायपुर

फाल्गुनवदि १३

शककाल १८५६

सोवनीनिर्दिष्टानुवादकः

मेधाकरशास्त्री

अथ सांख्यसूत्राणि

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१. भूयस्त्वादत्यन्तनिरुद्धानि सांख्यप्रवचनसूत्राणि सपाठान्तरमेवं तावद्
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 १४. अष्टधा सिद्धिः १५. दश मूलिकार्याः १६. अनुग्रहः सर्गः १७. चतुर्वैश-
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 ५. 'तत्सम्भवेऽप्यत्यन्तासम्भवाद्देयः' 'संभवेऽपि सत्तासम्भवाद्देयः' वा.
 सर्वाता, सर्वत्र वा ६. अनपावत्वात्. ७. रूपदेशो.

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१. 'हि' शङ्कररहितोऽपि पाठः. २. एक आत्मा. ३. गर्भोधानादिकर्मणा.
४. क्षणिकत्वे सत्त्वमर्शक्रियाकारित्वं. ५. 'न' रहितोऽपि. ६. उत्तरयोगात्.
७. पूर्वभावितामात्रेण, पूर्वभावितामात्रेण वा. ८. 'समाद'.

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४. भेदात्. ५. 'अष्टधा' इति अधिकं. ६. दैवादिप्रभेदाः. ७. तत्कृता
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१. शिलापुत्रकव°. २. द्वेषः. ३. 'न कुत्रापि हस्यादिः'. ४. निक्षिपन्ते; निक्षिपन्ति. ५. 'पुरुषार्थमिति. ६. 'चेन्नैवं'. ७. वैविध्यात्. ८. असंज्ञादिश्रुतेः; ऽसंज्ञत्वश्रुतेः. ९. कूटस्थपरिणामि. १०. स्यादात्मवदुच्छित्तेः. ११. प्रकारान्तराभावाद. १२. सूत्रान्ते 'पुनर्बन्धकत्वं' इत्यपि योजितं; अन्यथापुरुषार्थत्वं; सन्यथा रहितः. १३. 'न परा' 'नापरः' वा; 'ध्वंसो न परः; 'ध्वस्तेः पर्यपरः; परा. १४. सूत्रान्तरमपि 'अन्यथा कूटस्थहानिः'.

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१. स्थिरं. २. अप्यविशेषं. ३. विरोधात्. ४. जवास्फटिकयोरिव.
५. चित्तप्रसादाभावात्. ६. अयोग्यत्वाभावात् योग्यत्वाभावात् चेति
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 संसरति निरुपभोगं भावैरधिवासितं लिङ्गम् ॥ ४० ॥
 चित्रं यथाश्रयमृते स्थाण्वादिभ्यो यथा विना छाया ।
 तद्वद्विनाऽविशेषैः न तिष्ठति निराश्रयं लिङ्गम् ॥ ४१ ॥

पुरुषार्थहेतुकमिदं निमित्तनैमित्तिकप्रसङ्गेन ।
 प्रकृतेर्विभुत्वयोगात् नटवद्व्यवतिष्ठते लिङ्गम् ॥ ४२ ॥
 सांसिद्धिकाश्च भावाः प्राकृतिका वैकृतिकाश्च धर्माद्याः ।
 दृष्टाः करणाश्रयिणः कार्वाश्रयिणश्च कललाद्याः ॥ ४३ ॥
 धर्मेण गमनमूर्ध्वं गमनमधस्ताद् भवत्यधर्मेण ।
 ज्ञानेन चापवर्गो विपर्ययाद्विप्यते बन्धः ॥ ४४ ॥
 वैराग्यात् प्रकृतिलयः संसारो भवति राजसाद्रागात् ।
 ऐश्वर्याद्विघातो विपर्ययात् तद्विपर्यासः ॥ ४५ ॥
 एष प्रत्ययसर्गो विपर्ययाशक्तिनुष्टिसिद्ध्याख्यः ।
 गुणवैषम्याविमर्हेन तस्य भेदास्तु पञ्चाशत् ॥ ४६ ॥
 पञ्च विपर्ययभेदा भवन्त्यशक्तिश्च करणवैकल्यात् ।
 अष्टाविंशति भेदाः नुष्टिर्नवधाऽष्टधा सिद्धिः ॥ ४७ ॥
 भेदस्तमसोऽष्टविधो मोहस्य च, दशविधो महामोहः ।
 तामिन्द्राऽष्टादशधा, तथा भवत्यन्धतामित्रः ॥ ४८ ॥
 एकादशेन्द्रियवधाः सह बुद्धिवर्धरशक्तिरुद्दिष्टा ।
 सप्तदश वधा बुद्धेर्विपर्ययात् नुष्टिमिद्धीनाम् ॥ ४९ ॥
 आध्यात्मिकाश्चतस्रः प्रकृत्युपादानकालभाग्याख्याः ।
 बाह्या विषयोपरमात पञ्च, नव नुष्टयोऽभिहितः ॥ ५० ॥
 ऊहः शब्दोऽध्ययनं दुःखविघाताख्यः सुहृत्प्राप्तिः ।
 दानं च सिद्धयोऽष्टौ सिद्धेः पूर्वोऽङ्कुशास्त्रिविधः ॥ ५१ ॥
 न विना भावैर्लिङ्गं न विना लिङ्गेन भावनिर्वृतिः ।
 लिङ्गाग्न्यो भावाख्यस्तस्माद् द्विविधः प्रवर्तते सर्गः ॥ ५२ ॥
 अष्टविकल्पो देवस्तैर्यग्योनश्च पञ्चधा भवति ।
 मानुष्यश्चैकविधः समामतोऽयं त्रिधा सर्गः ॥ ५३ ॥
 ऊर्ध्वं सस्वविशालस्तमोविशालश्च मूलतः सर्गः ।
 मध्ये रजोविशालो ब्रह्मादिस्तम्बपर्यन्तः ॥ ५४ ॥
 तत्र जरामरणकृतं दुःखं प्राप्नोति घेतनः पुरुषः ।
 लिङ्गादिदेहसोः, तस्माद् दुःखं स्वभावेन ॥ ५५ ॥

इत्येव प्रकृतिकृतां महदादिविशेषभूतपर्यन्तः ।
 प्रतिपुरुषविमोक्षार्थं स्वार्थं इव परार्थं आरम्भः ॥ ५६ ॥
 वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य ।
 पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य ॥ ५७ ॥
 औत्सुक्यनिवृत्त्यर्थं यथा क्रियासु प्रवर्तते लोकः ।
 पुरुषस्य विमोक्षार्थं प्रवर्तते तद्वदव्यक्तम् ॥ ५८ ॥
 रजस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात् ।
 पुरुषस्य तथाऽऽत्मानं प्रकाशयन्निवर्तते प्रकृतिः ॥ ५९ ॥
 नानाविधैरुपायैरुपकारिण्यनुपकारिणः पुंसः ।
 गुणवत्यगुणस्य सतस्तस्यार्थमपार्थकं चरति ॥ ६० ॥
 प्रकृतेः सुकुमारतरं न किञ्चिदस्तीति मे मतिर्भवति ।
 या दृष्टास्मीति पुनर्न दर्शनमुपैति पुरुषस्य ॥ ६१ ॥
 तस्मान्न बध्यते नापि मुच्यते नापि संसरति कश्चित् ।
 संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥ ६२ ॥
 रूपः सप्तभिरेव तु बध्नात्यात्मानमात्मना प्रकृतिः ।
 सैव च पुरुषार्थं प्रति विमोचयत्येकरूपेण ॥ ६३ ॥
 एवं तत्त्वाभ्यासाच्चास्मि न मे नाहमित्यपरिशेषम् ।
 अविपर्ययाद्विशुद्धं केवलमुत्पद्यते ज्ञानम् ॥ ६४ ॥
 तेन निवृत्तप्रसवामर्थवशात् सप्तरूपविनिवृत्ताम् ।
 प्रकृतिं पश्यति पुरुषः प्रेक्षकवदवस्थितः स्वस्थः ॥ ६५ ॥
 रजस्य इत्युपेक्षक एको दृष्टाहमित्युपरमत्येका ।
 सति संयोगेऽपि तयोः प्रयोजनं नाम्नि सगंस्य ॥ ६६ ॥
 सम्यग्ज्ञानाधिगमाद्धर्मादीनामकारणप्राप्ता ।
 तिष्ठति संस्कारवशाच्चक्रभ्रमवद्धृतशरीरः ॥ ६७ ॥
 प्राप्ते शरीरमेदे चरितार्थत्वात् प्रधानविनिवृत्तौ ।
 ऐकान्तिकमात्यन्तिकमुभयं कैवल्यमाप्नोति ॥ ६८ ॥
 पुरुषार्थज्ञानमिदं गुह्यं परमर्षिणा समाख्यातम् ।
 स्थित्युत्पत्तिप्रलयाश्चिन्त्यन्ते यत्र भूतानाम् ॥ ६९ ॥

दत्तस्वविभ्रमम्भं मुनिरासुरवेऽनुकम्पया प्रदर्श ।
 आसुरिरपि पञ्चशिखाय तेन च बहुधा कृतं तन्त्रम् ॥ ७० ॥
 शिष्यपरम्परयाऽऽगतमीश्वरकृष्णेन चैतदार्थभिः ।
 संक्षिप्तमार्थमतिना सम्यग्बिज्ञाय सिद्धान्तम् ॥ ७१ ॥
 मत्तस्यां किल येऽर्थास्तेऽर्थाः कृत्स्नस्य पटितन्त्रस्य ।
 आख्यायिकाविरहिताः परवाद्विबजिताश्चापि ॥ ७२ ॥
 इति श्रीमद्योश्वरकृतीप्रणीताः सांख्यकारिकाः समाप्ताः ।

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